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WISDOM IN MINIATURE;

OR THE

YOUNG GENTLEMAN AND LADY'S

PLEASING INSTRUCTOR,

BEING A

COLLECTION OF SENTENCES,

DIVINE, MORAL AND HISTORICAL,

Selected from the writings of many ingenious and learned Authors, both ancient and modern.

Intended not only for the use of Schools, but as a Pocket Companion for the Youth of both Sexes.

FIRST WORCESTER EDITION.

WORCESTER,

FROM THE PRESS OF

ISAIAH THOMAS, jun.

1795.

WE frequently fall into error and folly, not because the true principles of action are not known, but because for a time they are not remembered: He may therefore be justly numbered amongst the benefactors of mankind, who contracts the great rules of life into short sentences, that they may be easily impressed on the memory, and taught by frequent recollection to recur habitually to the mind.

JOHNSON.

TO

PARENTS, GUARDIANS,

AND TO ALL

Who are concerned in the

EDUCATION OF YOUTH.

THIS little Book, which I have entitled WISDOM IN MINIATURE, *it is hoped will be found, on perusal, in some measure, to answer its title, as the religious, moral, and divine maxims therein contained, are selected from a great number of authors, both ancient and modern, who were famed, in different ages of the world, for their wisdom and prudence.*

It may be said, that there are several books of this kind already in print, as The Rule of Life, &c. and therefore there is no occasion for new publications. Without depreciating in the least such valuable productions, I take the liberty of answering, That it was my aim to crowd as many select sentences as I could into a small compass, so as to make this book a convenient portable pocket companion, for the use of young Gentlemen and Ladies, (there being at present none of this size in print that I know of) and, at the same time, was desirous to render it as cheap as possible, that the price might not be any bar to its general usefulness, nor hinder it from being introduced universally into English schools.

Reflections of this nature have been greatly favoured and encouraged by

men of the moſt ſolid underſtanding and refined education; they have employed the pens of many eminent men, as greatly tending to improve the morals, reform the looſe and vicious habits in young and tender minds, and ſet vice and virtue in their proper colours. I am convinced, from experience that no kind of writing can be better calculated to form the minds of youth, and give them a more juſt conception of things, than what is contained in the following pages; and if carefully peruſed, and treaſured in the heart, may make them wiſer and better, for ſuch inſtructions.

To prefix a long preface to a little book would be abſurd; I ſhall therefore only add, that as the following ſentences were collected from many authors, the ſame, or ſimilar ones may poſſibly occur more than once, which,

it is hoped the candid reader will excuse, as it was almoſt impoſſible to avoid it in ſuch a collection.

That this book may not only be found uſeful, but inſtructive and entertaining, is the moſt ſincere wiſh of,

Yours, &c.

THE EDITOR.

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WISDOM IN MINIATURE.

EDUCATION, GENIUS, PRECEPT, AND EXAMPLE.

GATHER inſtruction from thy youth up, ſo ſhalt thou find wiſdom till thine old age.

Children obey your parents; honour thy father and mother is the firſt commandment with promiſe.

A wiſe ſon heareth his father's inſtruction, but a ſcorner heareth not rebuke.

The eye that mocketh at his father and deſpiſeth to obey his mother, the ravens of the valley ſhall pluck it out, and the young eagles ſhall eat it.

A wiſe ſon maketh a glad father, but a fooliſh ſon is the heavineſs of his mother.

Whoſo loveth inſtruction, loveth knowledge; but he that hateth reproof is brutiſh.

Knowledge is the treaſure of the mind; diſcretion the key to it; and it illuſtrates all other learning, as the lapidary doth unpoliſhed diamonds.

The whole univerſe is your library; converſation, living ſtudies; and remarks upon them, are your beſt tutors.

An illiterate perſon is the world in darkneſs, and like to Polyphemus's ſtatue with the eye out.

I envy none that know more than myſelf, but pity them that know leſs.

The converſation of wiſe men is the beſt academy of breeding and learning; it was not the ſchool, but the company of Epicurus, that made Metrodorus, Harmactious, and Polyænus ſo famous.

To hear the diſcourſe of wiſe men delights us, and their company inſpires

is with noble and generous contem-
plations.

Courteous behaviour and prudent communication, are the moſt becoming ornaments to a young man; with which he may beſt be furniſhed by timely education, and the virtuous example of his parents and governors.

Jeer not others upon any occaſion. If they be fooliſh, God hath denied them underſtanding; if they be vicious, you ought to pity them, not revile them: if deformed, God framed their bodies, and will you ſcorn his workmanſhip? Are you wiſer than your Creator? If poor, poverty was deſigned for a motive to charity, not to contempt; you cannot ſee what riches they have within. Eſpecially deſpiſe not your aged parents, if they be come to their ſecond childhood, and be not ſo wiſe as formerly; they are yet your parents, your duty is not diminiſhed.

If you deſire to be wiſer, think not yourſelf wiſe enough. He that inſtructs

one that thinks himſelf wiſe enough hath a fool to his ſcholar; he that thinks himſelf wiſe enough to inſtruct himſelf, hath a fool to his maſter.

It is a moſt noble and commendable deſign of children deſcended of mean parents, by their induſtry to become the ſons of virtue and excelling parts, which renders them equal (in the opinion of the prudent) to thoſe of honourable deſcent.

Learning is the temperance of youth, the comfort of old age, and the only ſure guide to honour and preferment.

One of eminent learning ſaid, that ſuch as would excel in arts, muſt excel in induſtry.

Quintiljan recommends to all parents the timely education of their children, adviſing to train them up in learning, good manners, and virtuous exerciſes, ſince we commonly retain thoſe things in age, which we entertained in our youth.

Speuſippus cauſed the picture of Joy

and Gladneſs to be ſet round about his ſchool, to ſignify that the buſineſs of education ought to be rendered as pleaſant as may be.

Thoſe are the beſt inſtructors that teach in their lives, and prove their words by their actions.

Unleſs their be a ſtrict hand over us in the inſtitution of our youth, we are in danger to be loſt forever. He that ſpares the rod, hates the child; and the ſeverity of an early diſcipline, is one of the greateſt obligations that a ſon can have to a tender parent.

Wicked diſpoſitions ſhould be checked betimes; for when they once come to habits, they grow incurable. More people go to the gibbet for want of timely inſtruction, diſcipline and correction, than from any incurable depravity of nature.

Young years make their accounts only on the gliſtening ſhew of beauty: but grey hairs reſpect only the perfect ſubſtance of virtue.

The great buſineſs of a man is to improve his mind and govern his manners.

An induſtrious and virtuous education of children is a better inheritance for them, than a great eſtate. To what purpoſe is it, ſaid Crates, to heap up great eſtates, and have no concern what manner of heirs you leave them to?

Ageſilaus, being aſked, What he thought moſt proper for boys to learn? anſwered, what they ought to do when they come to be men.

Xenophon commended the Perſians for the prudent education of children, who would not permit them to effeminate their minds with amorous ſtories, and idle romances, being ſufficiently convinced of the danger of adding weig to the bias of corrupt nature.

A ſtotle ſays, That to become an able man in any profeſſion whatever, three things are neceſſary, which are nature, ſtudy, and practice.

It is obſerved, that education is generally the worſe, in proportion to the wealth and grandeur of the parents. Many are apt to think, that to dance, fence, ſpeak French, and know how to behave among great perſons, comprehends the whole duty of a gentleman; which opinion is enough to deſtroy all the ſeeds of knowledge, honour, wiſdom, and virtue among us.

The ſciences chiefly to be recommended, are natural and moral philoſophy; for theſe entertain us with the images and beauties both of nature and of virtue; ſhew us what we are, and what we ought to be; to which we may add mechanics, agriculture, and navigation: Moſt other ſtudies are in a manner, emptineſs and air, diverſions to recreate the mind, but not of weight enough to make them our buſineſs.

The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we

may the neareſt by poſſeſſing our ſouls of true virtue.

CUSTOM, NOVELTY and OPINION.

IT was a good reply of Plato, to one who murmured at his reproving him for a ſmall matter: Cuſtom, ſays he, is no ſmall matter. A cuſtom or habit of life does frequently alter the natural inclination either to good or evil.

The moſt barren ground, by manuring, may be made to produce good fruits: the fierceſt beaſts, by art, are made tame; ſo are moral virtues acquired by cuſtom.

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person, actuated by right reason, would avoid them, though he was sure they would be always concealed both from God and man, and had no future punishment entailed upon them.

Custom is commonly too strong for the most resolute resolver, though furnished for the assault with all the weapons of philosophy. "He that endeavours to free himself from an ill habit (says Bacon) must not change too much at a time, lest he should be discouraged by difficulty; nor too little, for then he would make but slow advances."

Novelty has charms, that our minds can hardly withstand. The most valuable things, if they have for a long while appeared among us, do not make any impression as they are good, but give us disgust as they are old.

If opinion hath cryed your name up, let modeſty cry your heart down, leſt you deceive it, or it deceive you; there is no leſs danger in a great name, than in a bad one; and no leſs honour in deſerving of praiſe, than in the enduring it.

Opinion, and the deſire of laſting fame, ſpurs on the ingenious mind, and makes the greateſt difficulties delightful.

TEMPERANCE, PRUDENCE and FORTITUDE.

THERE is a time when thou mayeſt ſay nothing, and a time when thou mayeſt ſay ſomething, but there never will be a time when thou ſhould ſay all things.

To endure preſent evils with patience, and wait for expected good with long ſuffering, is equally the part of the Chriſtian and the Hero.

Thoſe evils would break a proud man's heart, that would not break an humble Chriſtian's ſleep.

Riſe from table with an appetite, and you will not be like to ſit down without one.

He that covereth a tranſgreſſion procureth love; but he that repeateth a matter, ſeperateth very friends.

'Tis beſt to depend on him, who is abſolutely independent,—i. e. God. —1 Tim. vi. 17.

Let no condition ſurpriſe you, and then you cannot be afflicted in any: A noble ſpirit muſt not vary with his fortune, there is no condition ſo low, but may have hopes; nor any ſo high, that is out of the reach of fears.

It's the excellency of a great mind to triumph over all misfortunes and infelicities.

If I must make choice either of continual prosperity, or continual adversity, I would choose the latter; for in adversity no good man can want comfort, whereas in prosperity, most men want discretion.

It's virtue that makes the mind invincible, and places us out of the reach of fortune, though not out of the malice of it. When Zeno was told that all his goods were drowned, Why then, said he, fortune hath a mind to make me a philosopher: Nothing can be above him that is above fortune; no infelicity can make a wise man quit his ground.

Nothing would fortify us more against any manner of accidents, than the possessing our souls with this maxim, that we never can be hurt but by ourselves. If our reason be what it ought, and our actions according to it, we are invulnerable.

Adversity overcome, is the highest glory; and willingly undergone, the

greateſt virtue; ſufferings are but the trial of gallant ſpirits.

It's the part of a wiſe man to foreſee misfortunes, and to prevent them before they come; of a valiant man to order them well when they come.

In your undertakings, if you will be ſucceſsful, let reaſon be the preſident of all your actions; miſcarriages are the effects of folly; fools are unfortunate, becauſe they never conſider; and men make fortune greater than ſhe is, and by their own folly increaſe her power. Foreſight is the right eye of prudence.

He that forecaſts what may happen, ſhall never be ſurpriſed; 'tis too late to begin to arm when the enemy is in our quarters.

If you will have a conſtant vigorous health, a perpetual ſpring of youth, uſe temperance.

As ſelf preſervation is the firſt principle of nature, ſo care of ourſelves,

and our own intereſt, is the firſt part of wiſdom.

A temperate, innocent uſe of the creature, never caſt any one into a fever, or a ſurfeit. Chaſtity makes no work for a ſurgeon. Sin is the fruitful parent of diſtempers, and ill lives occaſion good phyſicians.

Antiſthenes, the philoſopher, being demanded by a young man, what was beſt to learn; anſwered, to unlearn the evil thou haſt learned. All ſenſual exceſs is naturally attended with a double inconveniency; as it goes beyond the limits of nature, it begets bodily pains and diſeaſes.

Be not too familiar with ſuperiors for fear of danger, nor with inferiors for 'tis indecent, far leſs with mean people, whom ignorance renders inſolent; inſomuch that being inſenſible of the honour that is done them, they preſume it to be their due.

Good actions once reſolved, like fix'd ſtars, ſhould hold one and the ſame

ſtation of firmneſs, and ſhould not be ſubject to irregular and retrograde motions.

The temperate man's pleaſures are durable, becauſe they are regular; and all his life is calm and ſerene, becauſe it is innocent.

Epicurus recommends temperance to us if it were for nothing elſe but the very pleaſure of it; 'tis the glory of a man that hath abundance, to live as reaſon, not as appetite directs.

By prudent deportment, pertinent expreſſions, and commendable actions, riches and reputation are acquired; but contrary cauſes have contrary effects.

Irregular deſires, and unreaſonable undertakings, muſt expect to meet with diſappointments. There's a proper time for all things, and nothing ſucceeds well, but what's done in ſeaſon. For there's no forcing nature againſt her bias, or inverting the methods of Providence.

It was a good ſaying of Seneca—So live with men as if God ſaw you; ſo ſpeak to God, as if men heard you; regulate your actions by this golden rule, then ſhall you acquit yourſelf to God and men, and hereby comply with both either out of fear or ſhame.

It is good to know much and to live well; but if we cannot attain both, it is better to deſire piety than wiſdom, for knowledge makes no man happy, nor doth bleſſedneſs conſiſt in intellectuals. The only brave thing is a religious life.

Remember that the true pleaſure of temperance, and the many benefits that follow ſobriety, cannot be imagined by thoſe that live riotous lives, ſo neither can the ſweet influences thereof be enjoyed without ſelf denial, and ſome trouble to old Adam.

Reſolution without foreſight is but a temerarious folly; and the conſequences of things are the firſt point to be taken into conſideration.

Stilpon, the philoſopher, when his city was deſtroyed, with his wife and children, and he eſcaped alone from the fire, being aſked, whether he had loſt any thing? replied, All my treaſures are with me, juſtice, virtue, temperance, prudence, and this inviolable principle, not to eſteem any thing as my proper good, that can be raviſhed from me.

Xenophon, when he received the unhappy news of his only ſon's untimely death, anſwered the meſſenger with a ſettled countenance, I knew, ſaid he, that I begat him a mortal man.

The richeſt endowments of the mind are temperance, prudence and fortitude. Prudence is an univerſal virtue which enters into the compoſition of all the reſt; and where ſhe is not, fortitude loſes it name and nature.

Ariſtotle is praiſed for naming fortitude, firſt of the cardinal virtues, as that without which no other virtue can ſteadily be practiſed; but he might,

with equal propriety, have placed prudence and juſtice before it; ſince without prudence fortitude is mad, without juſtice it is miſchievous.

The virtue of proſperity is temperance; the virtue of adverſity is fortitude; which in morals is the more heroical virtue. Proſperity is the bleſſing of the Old Teſtament, adverſity is the bleſſing of the New, which carrieth the greater benediction and the dearer revelation of God's favor.

It is a Spaniſh maxim, He who loſeth wealth, loſeth much; he who loſeth a friend, loſeth more; but he that loſeth his ſpirits, loſeth all.

Anger, Injuries and Revenge.

IF you are angry with him that reproves your ſin, you ſecretly confeſs your anger to be unjuſt; he that is

angry with the juſt reprover, kindles the fire of the juſt Avenger.

Anger may repaſt with you for an hour, but not repoſe with you for a night. The continuance of anger is hatred; the continuance of hatred, becomes malice: That anger is not warrantable that has ſuffered the ſun to ſet on it.

Nothing is more deſpicable, or more miſerable, than the old age of a paſſionate man. When the vigour of youth fails him, and his amuſements pall with frequent repetition, his occaſional rage ſinks, by decay of ſtrength, into peeviſhneſs; that peeviſhneſs, for want of novelty and variety, becomes habitual; the world falls off from around him; and he is left, as Homer expreſſes it to devour his own heart in ſolitude and contempt.

The diſcretion of a man deferreth his anger, and it is his glory to paſs by a tranſgreſſion.

He that lets the ſun go down upon his wrath, and goes angry to bed, is like to have the devil for his bedfellow.

When I have an injury done me, I never ſet the beacon on fire, nor am I troubled: I conſider who did it; if my kinſman he did it ignorantly; if my friend, he did it againſt his will; if my enemy, it is no more than I expected; I ever put a fair conſtruction upon any thing that happens to me.

He that is naturally revengeful, keeps his wounds open; which otherwiſe would cloſe of themſelves.

Pardon is a glorious kind of revenge; I think myſelf ſufficiently revenged of my enemy if I pardon him. Cicero did more commend Cæſar for pardoning Metellus, than for the great victory obtained againſt his enemies.

Catch not too ſoon at an offence, nor give too eaſy way to anger; the one ſhows a weak judgment, the other a perverſe nature.

Hath any wounded you with injuries, meet them with patience; haſty words rankle the wound, ſoft language dreſſes it, forgiveneſs cures it, and oblivion takes away the ſcar.

Of all paſſions there is none ſo extravagant and outrageous as that of anger; other paſſions ſolicit and miſlead us, but this runs away with us by force, hurries us as well to our own as to another's ruin; it falls many times upon the wrong perſon, and diſcharges itſelf upon the innocent inſtead of the guilty, and makes the moſt trivial offences to be capital, and puniſheth an inconſiderate word perhaps with fetters, infamy or death; it allows a man neither time nor means for defence, but judges a cauſe without hearing it, and admits of no mediation: It ſpares neither friend or foe, but tears all to pieces, and caſts human nature into a perpetual ſtate of war.

Have not to do with any man in his

paſſion, for men are not like iron, to be wrought upon when they are hot.

Argue not with a man whom you know to be of an obſtinate humour; for when he is once contradicted, his mind is barred up againſt all light and information: Arguments though never ſo well grounded, do but provoke him, and make even him afraid to be convinced of the truth.

He is a mad man, that, to avoid a preſent and leſs evil, runs blindfolded into a greater; and, for the gratifying of a froward humour, makes himſelf a ſlave all the days of his life.

Let all men avoid raſh ſpeaking. They that ſpeak without care, often remember their own words afterwards with ſorrow: thoſe that expect peace and ſafety, are to reſtrain their tongues with a bridle.

It is good in a fever, much better in anger, to have the tongue kept clean and ſmooth.

Anger may glance into the breaſt of a wiſe man, but reſts only in the boſom of fools.

What men want of reaſon for their opinions, they uſually ſupply and make up in rage.

By taking revenge, a man is but even with his enemy; but, in paſſing it over he is ſuperior.

To be able to bear provocation is an argument of great wiſdom; and to forgive it, of a great mind.

One unquiet perverſe diſpoſition diſtempers the peace and unity of a whole family, or ſociety; as one jarring inſtrument will ſpoil a whole concert.

Diogenes being aſked, How one ſhould be revenged of his enemy; anſwered, By being a virtuous and honeſt man.

AMBITION, AVARICE, PRIDE and PRODIGALITY.

HE that accuſtoms himſelf to buy ſuperfluities, may ere long be obliged to ſell his neceſſaries.

Pride is a vice, which pride itſelf inclines every man to find in others, and to overlook in himſelf.

Pride is an abomination in the ſight of God, and the judgment is juſt upon us, when the ſubject of our vanity becomes the occaſion of our ruin.

Pride was not made for man nor furious anger for any one that is born of a woman.

Zeno ſaid, Nothing was more indecent than pride, and eſpecially in a young man.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

Ostentation of dignity offends more than ostentation of person. To carry it high, is to make a man hated, and it is enough to be envied.

Certain young men being reproved by Zeno for their prodigality, excused themselves, saying, They had plenty enough out of which they did it:—Will you excuse a cook, said he, that should over salt his meat, because he hath a store of salt?

A good layer up, makes a good layer out; and a good sparer, makes a good spender. No alchymy to saving.

He seldom lives frugally, who lives by chance. Hope is always liberal, and they that trust her promises, make little scruple of revelling to day, on the profits of to morrow.

As they are to be blamed that are over prodigal, so they are to be despised that are covetous. Riches are trea-

ſures lent to men by God, which are to be uſed as he pleaſes, and are not to be laid out without his leave, nor to be detained when he demandeth them.

An ambitious man is the greateſt enemy to himſelf of any in the world beſides: For he ſtill torments himſelf with hopes, deſires, and cares, which he might avoid, if he would remit of the height of his thoughts, and live quietly.

Sound not the vain trumpet of ſelf-commendation, and forget not to remember your own imperfections.

The vain glory of the world is a deceitful ſweetneſs, an unfruitful labour, a perpetual fear, a dangerous bravery, begun without providence, and finiſhed without repentance.

When men's thoughts are taken up with avarice and ambition, they cannot look upon any thing as great or valuable, which does not bring with it an extraordinary power or intereſt to the perſon who is concerned in it.

There is no paſſion ſo univerſal, or ſteals into the heart more imperceptibly, and covers itſelf under more diſguiſes than pride; and yet at the ſame time, there is not any ſingle view of human nature, under its preſent condition, which is not ſufficient to extinguiſh in us all the ſecret ſeeds of pride, and, on the contrary, to ſink the ſoul into the loweſt ſtate of humility.

Avarice and ambition are the two elements that enter into the compoſition of all crimes. Ambition is boundleſs, and avarice inſatiable.

It is no defence of a covetous man to inſtance his inattention to his own affairs—as if he might not at once be corrupted by avarice and idleneſs.

Avarice is an uniform and tractable vice; other intellectual diſtempers are different in different conſtitutions of mind. That which ſooths the pride of one, will offend the pride of another; but to the favour of the covetous bring money and nothing is denied.

Money, like dung, does no good until ſpread. There is no real uſe of riches, except it be in the diſtribution; the reſt is but conceit.

Oſtentation and pride, upon the account of honours and preferments, is much more offenſive, than upon any perſonal qualifications.

He hath moſt that coveteth leaſt. A wiſe man, ſays Sir P. Sidney, wants but little, becauſe he deſires not much.

Hiſtory tells us of illuſtrious villains; but there was never an illuſtrious miſer in nature.

A wiſe man will deſire no more than what he may get juſtly, uſe ſoberly, diſtribute cheerfully, and live contentedly with.

If money be not thy ſervant, it will be thy maſter. The covetous man cannot ſo properly be ſaid to poſſeſs wealth, as that may be ſaid to poſſeſs him.

Other vices chuſe to be in the dark;

only pride loves always to be ſeen in the light.

Seneca obſerves well, That it is the conſtant fault, and inſeparable ill quality of ambition never to look behind it.

Let not the grandeur of any man's ſtation, render him proud and willful; but let him remember, when he is ſurrounded with a crowd of ſuppliants, death ſhall level him with the meaneſt of mankind.

A poor ſpirit is poorer than a poor purſe. A very few pounds a year would eaſe a man of the ſcandal of avarice.

'Tis as diſagreeable to a prodigal to keep an account of his expences, as it is for a ſinner to examine his conſcience; the deeper they ſearch, the worſe they find themſelves.

Intereſt ſpeaks all manner of languages, and acts all ſorts of parts: Virtues are loſt in intereſt, as rivers in the ſea.

Tantallus, 'tis ſaid, was ready to periſh with thirſt, tho' up to the chin in

water. Change but the name, and every rich miſer is the Tantalus in the fable. He ſits gaping over his money, and dares no more touch it than he dares commit ſacrilege.

Law, Justice, Injury and Oppression.

RATHER ſuffer wrong than enter into a lawſuit: The firſt loſs is generally the leaſt.

As it is a part of juſtice never to do violence, ſo it is a mark of modeſty never to commit offence.

Juſtice is the foundation of an everlaſting fame, and there can be nothing commendable without it.

Juſtice ſeems moſt agreeable to the nature of the Deity, and mercy to that

of man. A Being, who has nothing to pardon in himſelf, may reward every man according to his works; but he, whoſe very beſt actions muſt be ſeen with grains of allowance, cannot be too mild, moderate, and forgiving. For this reaſon, among all the monſtrous characters in human nature, there is none ſo odious, nor indeed ſo exquiſitely ridiculous, as that of a rigid ſevere temper in a worthleſs man.

Nature bids me love myſelf, and hate all that hurt me; reaſon bids me love my friend, and hate thoſe that envy me: Religion bids me love all, and hate none; and overcome evil with good.

There is no man ſo contemptible but in diſtreſs requires pity. It is inhuman to be altogether inſenſible of another's miſery.

Archidamus being aſked, Who was the maſter of Sparta? The laws, ſaid he; and next them the magiſtrates.

Solon being aſked, Why amongſt his perſonal laws, there was not one againſt perſonal affronts? anſwered, He could not believe the world ſo fantaſtical as to regard them.

Juſtice, without mercy, is extreme injury; and it is as great tyranny not to mittigate laws, as iniquity to break them. The extremity of right, is extremity of wrong.

Envy and Detraction.

ENVY is fixed only on merit; and like a ſore eye, is offended with every thing that is bright.

The great law of mutual benevolence is, perhaps, oftner violated by envy than by intereſt. Intereſt can diffuſe itſelf but to a narrow compaſs. Inter-

eſt requires ſome qualities not univerſally beſtowed.' Intereſt is ſeldom purſued but at ſome hazard ;—but to ſpread ſuſpicion—to invent calumnies—to propagate ſcandal, requires neither talents, nor labour, nor courage.—

Other paſſions have objects to flatter them, and ſeemingly to content and ſatisfy them for a while ; there is power in ambition, and pleaſure in luxury, and pelf in covetouſneſs ; but envy can give nothing but vexation.

Take heed you harbour not that vice called Envy, leaſt another's happineſs be your torment, and God's bleſſing become your curſe: Virtue, corrupted with vain glory, turns pride ; pride poiſoned with malice, becomes envy. Join therefore humility with your virtue, and pride ſhall have no footing, nor envy find an entrance.

The envious are always malicious, and never to be truſted without danger : There are ſome that enjoy riches and

honour by the induſtry of others, whom they hate in requital; and thoſe that pulled them out of obſcurity, they will keep obſcure and out of credit, leſt they ſhould be forced to acknowledge their obligations.

If we will know how little others enjoy, it would reſcue the world from one ſin, there would be no ſuch thing as envy upon earth.

Be not cenſorious, for thou knoweſt not whom thou judgeſt: It's a more dexterous error to ſpeak well of an evil man, than ill of a good man.

Never employ yourſelf to diſcern the faults of others, but be careful to mend and prevent your own.

If a jewel be right, no matter who ſays it is a counterfeit: If my conſcience tells me that I am innocent, what do I care who tells the world that I am guilty?

Never ſpeak ill of any man; if of a good man, it is impiety; if of a bad man, give him your prayers.

Let your diſcourſe of others be fair; ſpeak ill of nobody. To do it in his abſence, is the property of a coward, that ſtabs a man behind his back; if to his face, you add an affront to the ſcandal; he that praiſes, beſtows a favour, but he that detracts, commits a robbery, in taking from another what is juſtly his: Every man thinks he deſerves better than indeed he doth; therefore you cannot oblige mankind more, than to ſpeak well; man is the greateſt humoriſt and flatterer of himſelf in the world.

Deride not any man's deformities, but bleſs God that they are not yours. Men ſhall anſwer at God's bar for their vicious habits, but not for their natural imperfections.

A good word is an eaſy obligation, but not to ſpeak ill requires only our ſilence, which coſts us nothing.

There is an odious ſpirit in many perſons, who are better pleaſed to

detect a fault, than commend a virtue.

The worthieſt people are moſt injured by ſlanderers; as we uſually find that to be the beſt fruit, which the birds have been pecking at.

Nothing is truly infamous but what is wicked; and therefore ſhame can never diſturb an innocent and virtuous mind.

To detract from other men, and turn their diſadvantages to our own profit, is more contrary to nature, than death, poverty, or grief, or any thing which can effect our bodies or circumſtances.

Hope, Fear, Anxiety and Distrust.

WHEN thou haſt no obſerver be afraid of thyſelf; that which you are afraid to do before men, be afraid to think of before God.

In your worſt eſtate hope, in the beſt fear; but in all be circumſpect; man is a watch, which muſt be looked to, and wound up every day.

Diſcontent is the greateſt weakneſs of a generous ſoul; for many times it is ſo intent upon its unhappineſs, that it forgets its remedies.

Hope will be your beſt antidote againſt all misfortune; and God's omnipotency an excellent means to fix your ſouls.

A good conſcience ſeats the mind on a rich throne of laſting quiet, but horror waits upon a guilty ſoul.

Be rather confidently bold, than fooliſhly timorous; he that in every thing fears to do well, will at length do ill in all.

More periſh through too much confidence, than by too much fear; where one deſpairs, there are thouſands that preſume.

He that grieves for the loſs of caſual comforts, ſhall never want occaſion of ſorrow.

There is no greater inſtance of a weak and puſillanimous temper, than for a man to paſs his whole life in oppoſition to his own ſentiments, and not dare to be what he thinks he ought to be.

Fear is implanted in us as a preſervative from evil; but its duty, like that of other paſſions, is not to overbear reaſon, but to aſſiſt it; nor ſhould be ſuffered to tyrannize in the im-

agination, to raiſe phantoms of horror, or beſet life with ſupernumerary diſtreſſes.

Fear not that which cannot be avoided. 'Tis extreme folly to make yourſelf miſerable before your time; or to fear that which it may be will never come; or if it does, may poſſibly be converted into your felicity. For often it falls out, that that which we moſt feared, when it comes brings much happineſs with it.

All fear is in itſelf painful; and when it conduces not to ſafety, is painful without uſe.

A wiſe man, ſaid Seneca, is provided for occurrences of any kind; the good he manages, the bad he vanquiſhes; in proſperity he betrays no preſumption, in adverſity he feels no deſpondency.

A man cannot be truly happy here, without a well grounded hope of being happy hereafter.

Hopes and cares, anger and fears, divide our life: Would you be free from

theſe anxieties; think every day will be your laſt, and then the ſucceeding hours will be the more welcome, becauſe unexpected.

If ſome are refined, like gold, in the furnace of affliction, there are many more, that, like chaff, are conſumed in it. Sorrow, when it is exceſſive, takes away fervour from piety, vigour from action, health from the body, light from reaſon, and repoſe from the conſcience.

The expectation of future happineſs is the beſt relief of anxious thoughts, the moſt perfect cure of melancholy, the guide of life, and the comfort of death.

It is impoſſible to ſee the long ſcrolls in which every contract is included; with all their appendages of ſeals and atteſtation, without wondering at the depravity of thoſe beings who muſt be reſtrained from violation of promiſe by ſuch formal and public evidences, and precluded from equivocation and ſub-

terfuge by ſuch punctilious minutenels. Among all the ſatires to wkich folly and wickedneſs have given occaſion, none is equally ſevere with a bond, or a ſettlement.

Government of the Passions.

A WISE man is a great monarch, he hath an empire within himſelf; reaſon commands in chief, and poſſeſſes the throne and ſceptre. All his paſſions, like obedient ſubjects, do obey; though the territories ſeem but ſmall and narrow, yet the command and royalty is great, and reaches further than he that wears the moon for his creſt, or the other that wears the ſun for his helmet.

Paſſion and reaſon are a kind of civil war within us, and as the one or the other hath dominion, we are either good or bad.

If you can but tune your paſſions, and reduce them to harmony by reaſon, you will render yourſelf as pleaſant and eaſy, as the birds and beaſts were in Orpheus's theatre, when they liſtened to his harp.

I fear unruly paſſions more than the arrows of an enemy, and the ſlavery of them more than the fetters of a conqueror.

Some perſons are above our anger; others below it; to contend with our ſuperiors is indiſcretion, and with our inferiors an indignity.

Paſſions are a great deal older than our reaſon; they come into the world with us, but our reaſon follows a long time after.

If you be naturally diſpoſed to anger, frequent the company of the patient; by this means, without any labour, you

will attain a fit temper; for converſation is of great moment; manners, humours, nay, opinions, are hereby inſenſibly communicated.

He who commands himſelf, commands the world too; and the more authority you have over others, the more command you muſt have over yourſelf.

'Tis more prudence to paſs by trivial offences, than to quarrel for them; by the laſt you are even with your adverſary, but by the firſt above him.

Paſſion is a ſort of fever in the mind, which always leaves us weaker than it found us.

As the entire conqueſt of our paſſions appears ſo difficult a work to ſome, I would advise thoſe whoſe deſpair of it, to attempt a leſs difficult taſk, and only do their endeavours to regulate them.

Accuſtom not yourſelf to ſpeaking overmuch, and before you ſpeak conſider: Let not your tongue run before reaſon and judgment bid it go: If the

heart doth not premediate, the tongue muſt neceſſarily precepitate.

A mediocrity of fortune, with a gentleneſs of mind, will preſerve us from fear or envy; which is a deſirable condition, for no man wants power to do miſchief.

Conquer your paſſions; 'twill be more glorious for you to triumph over your own heart, than it would be to take a citadel.

Defile not your mouth with ſwearing; neither uſe yourſelf to the naming of the Holy One.

He is wealthy enough that wanteth not. He is great enough that is his own maſter. He is happy enough, that lives to die well. Other things I will not care for (ſays Judge Hale,) nor too much for theſe, ſave only for the laſt, which alone can admit of no immoderation.

Obviate the firſt motion of paſſion; if you cannot reſiſt the firſt, you will far leſs reſiſt the ſecond, and it ſtill

grows worſe and worſe; for the ſame difficulty, which in the beginning might have been ſurmounted, is greater in the end.

Quietneſs and peace flouriſh where reaſon and juſtice govern; and true joy reigneth where modeſty directeth.

Reſtrain yourſelf from being too fiery and flaming in matter of argument. Truth often ſuffers more from the heat of its defenders, than from the arguments of its oppoſers. And nothing does reaſon more right than the coolneſs of thoſe that offer it.

Sertorius was highly commended by Plutarch, becauſe he was ſlow in counſel, grave in his underſtanding, and quick in his executions.

True quietneſs of heart is got by reſiſting our paſſions, not by obeying them.

'Tis not treaſure or power, that lays either the head or the heart at reſt; but a quiet conſcience, and the candid ſimplicity of a tender mind.

There's no contending with the orders and decrees of Providence. He that made us knows what's fitteſt for us; and every man's own lot (well underſtood and managed) is undoubtedly the beſt.

The love of God and the world are two different things: If the love of this world dwell in you, the love of God forſakes you; renounce that and receive this; its fit the more nobler love ſhould have the beſt place and acceptance.

The holy Spirit is an antidote againſt ſeven poiſons: It is wiſdom againſt folly; quickneſs of apprehenſion againſt dulneſs; faithfulneſs of memory againſt forgetfulneſs; fortitude againſt fear; knowledge againſt ignorance; piety againſt profaneneſs; and humility againſt pride.

Vex not yourſelf when ill ſpoken of. Contumelies not regarded, vaniſh; but repined at, argue either a puny ſoul, or a guilty conſcience. The beſt anſwer

to a ſlander is, to anſwer nothing; and ſo to carry it, as though the adverſary were rather to be deſpiſed than minded.

Youth ſhould enterpriſe nothing without the advice of age, for though youth is fitteſt for action, yet age is beſt for council.

Young perſons ſhould not only embrace the admonitions and inſtructions of the aged, but alſo imitate their virtues, and ſhun their vices.

Youth is full of heat and vigour, of courage and reſolution to enterpriſe, and effect difficult things; which makes them very fit for practice and action; for tho' they are bad at counſel, they are admirable at execution, when their heart is well directed.

Zeno, of all virtues made choice of ſilence, for thereby he ſaw others imperfections and conceal'ed his own.

Let us rather conſider what we ought to do ourſelves, than hearken after the doings of others. The ſtories of our

neighbours errors tend but little to the reformation of our own.

Paſſion makes them fools, which otherwiſe are not ſo; and ſhews them to be fools, which are ſo.

They that laugh at every thing, and they, that fret at every thing, are fools alike.

Plato, ſpeaking of paſſionate perſons, ſays, they are like men who ſtand on their heads, they ſee all things the wrong way.

Anger comes ſometimes upon us, but we go oftner to it; and inſtead of rejecting it, we call it: Yet it is a vice that carries with it neither pleaſure nor profit, neither hononr nor ſecurity.

The firſt ſtep to moderation is, to perceive that we are falling into a paſſion. One ſaying to Diogenes, after a fellow had ſpit in his face, This affront, ſure, will make you angry: No, (ſaid he; but I am thinking whether I ought not to be ſo.

The philoſopher Bion ſaid pleaſantly of the King, who by handfuls pulled his hair off his head for ſorrow: Does this man think that baldneſs is a remedy for grief.

VANITY, FOLLY, and AFFECTATION.

USE not, needleſly, learned or hard words: he that affects to be thought learned, is like to be accounted a fool.

To be covetous of applauſes is a weakneſs; and ſelfconceit is the ordinary attendant of ignorance.

He that will take no advice, but be always his own counſellor, is ſure to have a fool often for his client.

Vain glorious men are the ſcorn of wiſe men, the admiration of fools, the

idols of paraſites, and the ſlaves of their own vaunts.

One boaſting to Ariſtotle of the greatneſs of his country—That, ſaith Ariſtotle, is not to be conſidered, but whether you deſerve to be of that great country.

Ariſtotle ſeeing a youth very conceited, and withal ignorant; Young man, ſaith he, I wiſh I were what you think yourſelf, and my enemies what you are.

No man is content with his own condition though it be beſt; nor diſſatisfied with his wit though it be the worſt.

Beauty without virtue is like a painted ſepulchre, fair without, but within full of corruption.

Fools meaſure good actions by the event after they are done; wiſe men beforehand by judgment, upon the rules of reaſon and faith.

Queſtions you ſhould never be aſhamed to aſk, ſo long as you are ignorant.

Ignorance is a ſhameful infirmity; and when juſtified, is the chiefeſt of follies.

It is the part of fools to be too ſagacious in ſeeing the faults of other men, and to be ignorant of their own. They that reprove others are ſometimes guilty of pride, but they that amend their own lives, will more eaſily perſuade their fellows.

Vice creepeth upon men under the name of virtue; for covetouſneſs would be called frugality, and prodigality taketh to itſelf the name of bounty; pride calls itſelf neatneſs, revenge ſeems like greatneſs of ſpirit, and cruelty exerciſeth its bitterneſs under the ſhew of courage.

If you are ſubject to any ſecret folly, blab it not, leſt you appear impudent; nor boaſt of leſt you ſeem inſolent; every man's vanity ought to be his greateſt ſhame, and every man's folly ought to be his greateſt ſecret.

We ſoil the ſplendor of our moſt

beautiful actions, by our vain glorious magnifing them.

If you have providence to foresee a danger, let your prudence rather prevent it than fear it; the fear of future evils, bring oftentimes a present mischief; whilst you seek to prevent it, practise to bear it; he is a wise man, that can avoid an evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.

If you would not be thought a fool in others conceit, be not wise in your own; he that trusts to his own wisdom, proclaims his own folly; he is truly wise, that shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

Young men, when they are once dyed in pleasure and vanity, will scarcely take any other colour.

It is to affectation the world owes its whole race of coxcombs: nature, in her whole drama, never drew such a

part; she has sometimes made a fool, but a coxcomb is always of a man's own making.

Affectation is to be always distinguished from hypocrisy, as being the art of counterfeiting those qualities which we might with innocence and safety be known to want. Hypocrisy is the necessary burden of villany. Affectation part of the chosen trappings of folly.

The vanity of human life is like a river constantly passing away, and yet constantly coming on.

Those whom their virtue restrains from deceiving others, are often disposed by their vanity, to deceive themselves.

Some would be thought to do great things, who are but tools or instruments, like the fool that fancied he played upon the organ, when he only blew the bellows.

The monstrous affectation of our travelled gentlemen and ladies, to speak

in the French air, to dreſs, to cook, to write in French, has corrupted at once our language and our manners.

When men will not be reaſoned out of a vanity, they muſt be ridiculed out of it.

HUMAN LEARNING, its USE and INSUFFICIENCY.

ALEXANDER the Great had ſuch extraordinary value and eſteem for knowledge and learning, that he uſed to ſay he was more obliged to Ariſtotle, his tutor, for his learning, than to Philip, his father, for his life; ſeeing the one was momentary, and the other permanent, and never to be blotted out by oblivion.

Knowledge and learning, riches and honour, even in their moſt reſplendant gallantry, are all but inſignificant pageantry, without piety and virtue.

Learning is the only ornament and jewel of man's life, without which a man cannot attain unto any manner of preferment in a commonwealth. Learn therefore in your minority all commendable qualities.

A man of ſenſe does not ſo much apply himſelf to the moſt learned writings, in order to acquire knowledge, as the moſt rational, to fortify his reaſon.

'Tis a ſilly conceit, that men without languages are alſo without underſtanding; it is apparent in all ages that ſome ſuch have been oven prodigies for ability; for it is not to be believed, that wiſdom ſpeaks to her diſciples only in Latin Greek and Hebrew.

The pains we take in books or arts, which treat of things remote from the uſe, of life is a buſy idleneſs.

There is no neceſſity of being led through the ſeveral fields of knowledge: It will be ſufficient to gather ſome of the faireſt fruit from them all; and to lay up a ſtore of good ſenſe, ſound reaſon, and ſolid virtue.

One philoſopher is worth a thouſand grammarians. Good ſenſe and reaſon ought to be the umpire of all rules, both ancient and modern.

Obſcurity in writing is commonly an argument of darkneſs in the mind the greateſt learning is to be ſeen in the greateſt plainneſs.

The moſt reſplendant ornament of man is judgment; here is the perfection of his innate reaſon; here is the utmoſt power of reaſon joined with knowledge.

If I ſtudy, ſays Montaigne, it is for no other ſcience than what treats of the knowledge of myſelf, and inſtructs me how to live and die well.

Men that are deſtitute of religion (ſays Lactantius) are ſo far from being

learned philoſophers, that they ought not to be eſteemed ſo much as reaſonable men.

Knowledge will not be acquired without pains and application. It is troubleſome and deep diging for pure waters; but when once you come to the ſpring, they riſe up and meet you.

There is nothing good, or evil, but virtue or vice. What is knowledge good for, which does not direct and govern our lives?

Uſeful knowledge can have no enemies, except the ignorant: It cheriſhes youth, delights the aged, is an ornament in proſperity, and yields comfort in adverſity.

It is an argument of a truly brave diſpoſition in a learned man, not to aſſume the name and character of one.

If our painful peregrination in ſtudies be deſtitute of the ſupreme light, it is nothing elſe but a miſerable kind of wandering.

True philoſophy, ſays Plato, conſiſts more in fidelity, conſtancy, juſtice, ſincerity, and in the love of our duty, than in a great capacity.

Literature is a kind of intellectual light, which like the light of the ſun, may ſometimes enable us to ſee what we do not like; but who would wiſh to eſcape unpleaſing objects, by condemning himſelf to perpetual darkneſs.

Thoſe who eat moſt are not always the fatteſt, ſo thoſe who read much have not always the moſt knowledge; they ſink under a multitude of ideas, and reſemble the ancient Gauls, who being too heavily armed became uſeleſs in battle.

Rectitude of will is a greater ornament and perfection, than brightneſs of underſtanding; and to be divinely good, more valuable than any other wiſdom and knowledge.

A good man will ſee his duty with only a moderate ſhare of caſuiſtical ſkill; but into a perverſe heart, this

ſort of wiſdom enters not. Were men as much afraid of ſin, as they are of danger, there would be few occaſions of conſulting our caſuiſts.

He who wants good ſenſe, is unhappy in having learning; for he has thereby only more ways of expoſing himſelf.

The height of all philoſophy, both natural and moral, is to know thyſelf; and the end of this knowledge is to know God.

PROSPERITY and ADVERSITY; CONTENTMENT and HUMILITY.

TO have a portion in the world, is a mercy; to have the world for a portion, is a miſery.

By ſuffering we may often avoid ſinning, but by ſinning we can never avoid ſuffering.

If you can live free from want, and have wherewithal to do good, care for no more; the reſt is but vanity.

Prefer the private approbation of the wiſe and good, to the public acclamation of the multitude.

Seeing a man is more happy that hath nothing to loſe, than he that loſeth that which he hath, we ſhould neither hope for riches, nor fear poverty.

Wiſdom and virtue are two infallible ſpecifics againſt all the croſſes and accidents of human life.

In the height of your proſperity expect adverſity, but fear it not; if it come not, you are the more ſweetly poſſeſſed of the happineſs you have, and the more ſtrongly confirmed; if it come, you are the more gently diſpoſed, and the more firmly prepared.

It is a neceſſary, and ſhould be an indiſpenſible rule in life, to contract

our desires to our circumstances, and whatever expectations we may have, to live within the compass of what we actually possess.

It is better to have a good conscience and be poor, than a bad one and be rich; for a guilty conscience who can bear?

Providence hath placed all things that are for our advantage, near at hand; but gold and silver, nature hath hidden in the bowels of the earth, and they were mingled with dirt till avarice and ambition parted them.

You may come to be rich by being poor in desires; I account no man richer or greater than myself, except he be more virtuous.

The rich man lives happily, so long as he useth his riches temperately; and the poor man, who patiently endureth his wants, is rich enough.

Abundance is a trouble, want a misery, honour a burden, advancement

dangerous, but competency a happineſs.

Whatſoever I deſire, I always have, becauſe I deſire nothing but what I can have.

If in the lottery of the world, it be my fortune to draw a prize, I am not proud of my good luck; if I draw nothing but blanks, I am not troubled at my ill luck.

He that is not content in any ſtate, will be content in no ſtate; for the fault is not in the thing, but in the mind.

The foundation of content muſt ſpring up in a man's own mind; and he who has ſo little knowledge of human nature as to ſeek happineſs by changing any thing but his own diſpoſition, will waſte his life in fruitleſs efforts, and multiply the griefs which he purpoſes to remove.

Muſt I be poor? I ſhall have company: Muſt I be baniſhed? I'll think

myſelf born there; and the way to Heaven is alike in all places.

Nothing will gain you more reputation than an humble and ſerene deportment.

To be humble to ſuperiors is a duty; to equals, courteſy; to inferiors, nobleneſs; to all, ſafety: Fortune may begin a man's greatneſs, but it's virtue that muſt continue it.

Contentment is the trueſt riches, and covetouſneſs the greateſt poverty. He is not rich that has much, but he that has enough. That man is poor that covets more, and yet wants a heart to enjoy what he already has.

He is not poor that hath not much, but he who would have more. Want lies in wiſhing; he lacks moſt that longs moſt; none ſo rich as he that does not covet, but contemn: He hath all that deſires nothing; he hath content, and content is all.

Humility is the forerunner of ad-

vancement and honour, and ambition the harbinger of deſtruction and ruin.

We can never be perfectly humble, till we come to a thorough underſtanding of ourſelves.

Inveigh not againſt fate, nor repine at Providence; but wiſely examine and correct your own negligence.

No ſummer but it has a winter; he never reaped comfort in his adverſity, that ſowed it not in his proſperity.

Socrates paſſing through the market, cried out, How much is here I do not need! Nature is content with little, grace with leſs: Poverty lies in opinion; what is needful is ſoon provided, and enough is as good as a feaſt: We are worth what we do not want; our occaſions being ſupplied, what would we do with more?

Xenophon, and the reſt of the philoſophers, eſteemed wiſdom the greateſt wealth, and content the higheſt bliſs.

The utmoſt we can hope for in this world is contentment; if we aim at

any thing higher, we ſhall meet with nothing but grief and diſappointment. A man ſhould direct all his ſtudies and endeavour at making himſelf eaſy now, and hereafter.

A contented mind is the greateſt bleſſing a man can enjoy in this world; and if, in the preſent life, his happineſs ariſes from the ſubduing of his deſires, it will ariſe in the next from the gratification of them.

Good men generally reap more ſubſtantial benefit from their afflictions, than bad men do from their proſperities.

Proſperity hath always been the cauſe of far greater evils to men than adverſity; and it is eaſier for a man to bear this patiently, than not to forget himſelf in the other.

Proud men never have friends; either in proſperity, becauſe they know nobody; nor in adverſity, becauſe then nobody knows them.

Adverſity does not take from us our true friends; it only diſperſes thoſe who pretended to be ſuch.

We muſt needs have ſome concern when we look into our loſſes: But, if we conſider how little we deſerve what is left, our murmurs will turn into thankfulneſs.

When Alexander ſaw Diogenes ſitting in the warm ſun, and aſked what he ſhould do for him? He deſired no more, than that he would ſtand out of his ſunſhine, and not take from him what he could not give.

Humility makes us acceptable to God, whoſe commmnication is with the humble: Without this foundation, our whole ſpiritual building falls to the ground.

FRIENDSHIP.

FRIENDSHIP is a ſweet attraction of the heart, towards the merit we eſteem, or the perfections we admire; and produces a mutual inclination between two or more perſons, to promote each other's intereſt, knowledge, virtue and happineſs.

There's nothing ſo common as pretences to friendſhip; tho' few know what it means, and fewer yet come up to its demands. By talking of it, we ſet ourſelves off but when we enquire into it, we ſee our defects; and when we heartily engage in it, we muſt charge thro' abundance of difficulty.

Of all felicities, how charming is that of a firm and gentle friendſhip. It

ſweetens our cares, ſoftens our ſorrows, and aſſiſts us in extremities: It is a ſovreign antidote againſt calamities.

A true friend is not born every day; it is beſt to be courteous to all, intimate with few; for though perhaps we may have leſs cauſe for joy, I am ſure we ſhall have leſs occaſion of ſorrow.

Friendſhip improves happineſs and abates miſery, by the doubling of our joy, and dividing of our griet.

Never condemn a friend unheard, or without letting him know his accuſer or his crime.

There are two requiſite qualities in the choice of a friend; he muſt be both a ſenſible man and an honeſt man; for fools and vicious men are incapable of friendſhip.

The proper buſineſs of friendſhip, is to inſpire life and courage; and a ſoul, thus ſupported, outdoes itſelf: Whereas, if it be unexpectedly deprived of theſe ſuccours, it drops and languiſhes.

True friendſhip is one of the greateſt bleſſings upon earth; it makes the cares and anxieties of life ſit eaſy; provides us with a partner in every affliction to alleviate the burthen, and is a ſure reſort againſt every accident and difficulty that can happen.

He that you mark out for your friend, let him be a virtuous perſon; for an ill man can neither love long, nor be long beloved; and the friendſhip of wicked men are rather to be called conſpiracies than friendſhips.

Every man is capable of being an enemy, but not a friend; few are in a condition of doing good, but almoſt all of doing miſchief.

A friend is a great comfort in ſolitude, an excellent aſſiſtant in buſineſs, and the beſt protection againſt injuries; he is a councellor in difficulties, a confeſſor in all ſcruples, and a ſanctuary in diſtreſs.

True friendſhip is made up of virtue as a thing lovely; of familiar converſa-

tion, as pleaſant; and advantageous, as neceſſary.

Do good to thy friend that he may be more thy friend, and unto thy enemy, that he may become thy friend.

When you have made choice of your friend, expreſs all civilities to him; yet in prudence I would adviſe you to look upon your preſent friend, as in poſſibility, to be your future enemy.

He is a happy man that hath a friend at his need; but he is more happy that hath no need of a friend.

Be ſlow to chooſe a friend, and ſlower to change him; courteous to all, intimate with few: Scorn no man for his meanneſs, nor humour any for their wealth.

A ſure friend is beſt known in an adverſe ſtate; we know not who to truſt till after trial; there are ſome that will keep us company while it is clear and fair, which will be gone when the clouds gather. That is the only friendſhip, which is ſtronger than death; and

thoſe the friends, whoſe fortunes are embarked in the ſame bottom, who are reſolved to ſink and ſwim together.

As great and exalted ſpirits undertake the purſuit of hazardous actions for the good of others, at the ſame time gratifying their paſſion for glory; ſo do worthy minds in the domeſtick way of life, deny themſelves many advantages to ſatisfy a generous benevolence, which they bear to their friends oppreſſed with diſtreſſes and calamities.

Charity commands us where we know no ill, to think well of all: But friendſhip, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend.

Chooſe not a friend on a ſudden, or make any one your intimate, before you have experienced his integrity.

Make uſe of a friend with great caution; truſt him not, before you know him well; for many that pretend to be friends, uſe flattery as a maſk to hide their hearts from men.

Never purchaſe friends by gifts, for if you ceaſe to give they will ceaſe to love.

With three ſorts of men enter no ſerious friendſhip—the ungrateful man, the multiloquious man, and the coward; the firſt cannot prize thy favours, the ſecond cannot keep thy counſel, the third cannot vindicate thy honour.

It were happy if, in forming friendſhips, virtue could concur with pleaſure;—but the greateſt part of human gratifications approach ſo nearly to vice, that few, who make the delight of others their rule of conduct, can avoid diſingenuous compliances;—yet certainly he that ſuffers himſelf to be driven, or allured from virtue, miſtakes his own intereſt, ſince he gains ſuccour by means, for which his friend, if ever he becomes wiſe, muſt ſcorn him; and for which, at laſt, he muſt ſcorn himſelf.

No man can lay himſelf under an obligation to do any ill thing. Pericles,

when one of his friends importuned his ſervice in an unjuſt matter, excuſed himſelf, ſaying, I am a friend as far as the altar.

True friends are the whole world to one another; and he that is a friend to himſelf, is alſo a friend to mankind There is no reliſh in the poſſeſſion of any thing without a partner.

Being ſometimes aſunder heightens friendſhip. The great cauſe of the frequent quarrels between relations, is their being ſo much together.

Anger among friends is unnatural; and therefore when it happens, is more tormenting.

Nothing can impair perfect friendſhip, becauſe truth is the only bond of it.

Wealth without friends is like life without health; the one an uncomfortable fortune, the other a miſerable being.

A friend cannot be known in proſ-

perity, and an enemy cannot be hidden in adverſity.

It will be very fit for all that have entered into any ſtrict friendſhip, to make this one ſpecial article in the agreement, that they ſhall mutually admoniſh and reprove each other.

A true friend unboſoms freely, adviſes juſtly, aſſiſts readily, adventures boldly, takes all patiently, defends courageouſly, and continues a friend unchangeably.

The commentary of a ſevere friend, is better than the embelliſhments of a ſweetlip'd flatterer.

A man may have a thouſand intimate acquaintances, and not a friend among them all. If you have one friend, think yourſelf happy.

Among the many enemies of friendſhip, may be reckoned ſuſpicion and diſguſt. The former is always hardening the cautious, and the latter repelling the delicate.

COMPANY, CONVERSATION, AND DEPORTMENT.

COMPLAISANCE renders a ſuperior amiable; an equal agreeable; and an inferior acceptable: It ſmooths diſtinctions, ſweetens converſation, produces goodnature and mutual benevolence, and makes every one in the company pleaſed with himſelf.

Wit often proves of pernicious conſequence, when it ceaſes to be tempered with virtue and humanity.

The gifts of nature, and accompliſhments of art, are valuable only as they are exerted in the intereſts of virtue, or governed by the rules of honour.

It would be an admirable improvement of what is generally termed good-breeding, if nothing were to pass among us for agreeable, which was the least transgression against the rule of life, called decorum, or regard to decency.

The love of society is natural; but the choice of our company is matter of virtue and prudence.

Keep company with persons rather above, than beneath yourself; for gold, in the same pocket with silver, loseth both of its colour and weight.

Approve yourself to wise men by your virtue, and take the vulgar by your civilities.

Anacharsis being invited to a feast, could not be pervailed with to smile at the affected railleries of common jesters; but when an ape was brought in he freely laughed, saying, an ape was ridiculous by nature, but men by art and study.

Be not of them that commence wits

by blaſphemy, and cannot be ingenious but by being impious.

To break idle jeſts, is the ſuburbs of vanity, and to delight in them the city of fools.

If you meet with a perſon ſubject to infirmities, never deride them in him, but bleſs God that you have no occaſion to grieve for them in yourſelf.

You may ſee your own mortality in other men's death, and your own frailty in their ſins.

'Tis a fair ſtep towards happineſs, to delight in the converſation of wiſe and good men; where that cannot be had, the next point is to keep no company at all.

Open not your breaſt, like the gates of a city, to all that come; the virtuous only receive as gueſts.

If the clock of the tongue be not ſet by the dial of the heart, it will not go right.

A wiſe man hath his eyes open, and

his mouth ſhut; and as much deſires to inform himſelf, as to inſtruct others.

When you come into company, or to act, lay aſide all ſharp and morole humours, and be pleaſant, which will make you acceptable, and the better effect your ends.

In holding of an argument, be neither conceited nor choleric; the one diſtempers your underſtanding, the other abuſes your judgment. Above all things decline paradoxes and myſteries; you will acquire no honour either in maintaining a rank falſehood, or meddling with ſecret truths; as he that pleads againſt the truth makes wit the mother of his error, ſo he that argues beyond warrant makes wiſdom the midwife of his folly.

Be very circumſpect in the choice of your company: In the ſociety of your equals, you may enjoy pleaſure; in the ſociety of your ſuperiors, you may find profit; but to be the beſt in company, is to be in the way to grow worſe; the

beſt means to improve, is to be the leaſt there. But above all, be the companion of thoſe who fear the Lord, and keep his precepts. Numa Pompilius thought the company of good men ſo real a pleaſure, he eſteemed it preferable to a diadem; and when the Roman ambaſſadors ſolicited him to accept the government, he frankly declared, among other reaſons for declining it, that the converſation of men who aſſemble together to worſhip God and to maintain an amicable charity, was his buſineſs and delight.

Let your converſation, with men, be ſober and ſincere; your devotion to God, dutiful and decent; let the one be hearty, and not haughty; let the other be humble, but not homely. So live with men, as if God ſaw you; ſo pray to God, as if men heard you.

St. Bernard ſays, the detractor carries the devil in his mouth; ſo he who hearkeneth to him, may be equally ſaid to carry the devil in his ear.

Endeavour rather to get the approbation of a few good men, than the huzza of the mobile vulgus.

He that is of courteous behaviour is beloved of all men; but he that is of clownish manners, is esteemed by none.

He that compliments another with hearty wishes to his face, and afterwards degrades his reputation, is a double tongued hypocrite.

If any man should turn religion into raillery, and think to confute it by two or three bold jests, this man doth not render religion, but himself, ridiculous in the opinion of all considerate men, because he sports with his own life.

Let your conversation be with those by whom you may accomplish yourself best; for virtue never returns with so rich a cargo, as when it sets sail from such continents. Company, like climates, alters complexions; and ill company, by a kind of contagion, doth insensibly infect us: Soft and tender natures are apt to receive any impres-

ſions. Alexander learned his drunkenneſs of Leonides; and Nero his cruelty of his barber.

Look upon vicious company as ſo many engines planted againſt you by the devil; and accordingly fly from them, as you would from the mouth of a cannon. Make no acquaintance with thoſe whom nothing will ſatisfy, but that you go to hell with them for company.

Modeſty is not properly a virtue, but it is a very good ſign of a tractable and towardly diſpoſition, and a great preſervative and ſecurity againſt ſin and vice; and thoſe children, who are much under the reſtraint of modeſty, we look upon as moſt hopeful, and likely to prove good.

Oftener aſk, than decide queſtions; this is the way to better your knowledge; your ears teach you, not your tongue: So long as you are ignorant, be not aſhamed to be inſtructed; if you cannot ſatisfy yourſelf, ſeek ſatiſ-

faction elsewhere: All know not alike, and none all things; you may help another, and he you.

There is no man more dangerous than he that, with a will to corrupt, hath the power to please; for neither wit nor honesty ought to think themselves safe with such a companion, when they frequently see the best minds corrupted by them.

Promote virtuous communication. Excommunicate enormous vanities. Evermore countenance innocency: Court amity, entertain contentment.

Vicious company is as dangerous as an infectious and contagious distemper, and therefore ought to be carefully and industriously avoided.

Nothing more engages the affections of men, than an handsome address, and graceful conversation.

Our conversation should be such, that youth may therein find improvement, woman modesty, the aged respect, and all men civility.

He whoſe honeſt freedom makes it his virtue to ſpeak what he thinks, makes it his neceſſity to think what is good.

Vile and debauched expreſſions are the ſure marks of an abject and grovelling mind, and the filthy overflowings of a vicious heart.

It is a ſure method of obliging in converſation, to ſhew a pleaſure in giving attention.

As men of ſenſe ſay a great deal in few words; ſo the half witted have a talent of talking much, and yet ſaying nothing.

If you think twice before you ſpeak once, you will ſpeak twice the better for it.

We ſometimes ſhall meet with a frothy wit, who will rather loſe his beſt friend than his worſt jeſt.

Modeſty in your diſcourſe will give a luſtre to truth, and an excuſe to your error.

We muſt ſpeak well, and act well.

Brave actions are the ſubſtance of life, and good ſayings the ornament of it.

Good nature, (ſays a polite author) is more agreeable in converſation than wit; and gives a certain air to the countenance, which is more amiable than beauty.

Diſcretion of ſpeech is more than eloquence; and to ſpeak agreeably to him with whom we converſe, is more than to ſpeak in exact order.

It is common with ſome men to ſwear, only to fill up the vacancies of their empty diſcourſe.

Subtle diſputations are only the ſport to wits, and fitter to be contemned, than reſolved.

It is an excellent rule to be obſerved in all diſputes, that men ſhould give ſoft words, and hard arguments; that they ſhould not ſo much ſtrive to vex, as to convince an enemy.

The deepeſt waters are the moſt ſilent; empty veſſels make the greateſt

ſound, and tinkling cymbals the worſt muſic. They who think leaſt, commonly ſpeak moſt.

It is to the virtues and errors of our converſation and ordinary deportment, we owe both our enemies and our friends, our good or bad character abroad, our domeſtic peace and troubles, and, in a high degree, the improvement and depravation of our minds.

He that talks all he knows, will talk more than he knows. Great talkers diſcharge too thick to take always true aim.

He that makes himſelf the common jeſter of a company, has but juſt wit enough to be a fool.

The heart of fools is in their mouth; but the tongue of the wiſe is in their hearts.

It is uſual with obſtinate perſons to regard neither truth in contradicting, nor benefit in diſputing. Poſitiveneſs is a certain evidence of a weak judgment.

If incivility proceeds from pride, it deſerves to be hated; if from brutiſhneſs, it is only contemptible.

Exceſs of cerimony ſhews want of breeding. That civility is beſt, which excludes all ſuperfluous formality.

The Generous Mind.

A GOOD and generous man is happy within himſelf, and independant upon fortune: Kind to his friend; temperate to his enemy; religiouſly juſt; indefatigably laborious; and diſcharges every duty with a conſtancy and congruity of actions.

We are moſt like God, when we are as willing to forgive, as powerful to puniſh: And admirable is his virtue

and praiſe, who having cauſe and power to hurt, yet will not.

A generous virtuous man lives not to the world, but to his own conſcience; he, as the planets above, ſteers a courſe contrary to that of the world.

It is the glory of a brave man to be ſuch, that if fidelity was loſt in the world, it might be found in his breaſt.

Have ſo much of a generous ſoul in you, as not to deſert that which is juſt, but to own it.

There is nothing eaſier than to deceive a good man; he that never lies, eaſily believes, and he that never deceives confides much; to be deceived is not always a ſign of weakneſs, for goodneſs ſometimes is the cauſe of it: Have a care not to be ſo good a man, that others may take occaſion from it of being bad; let the cunning of the ſerpent go along with the innocency of the dove.

He that eaſeth the miſerable of their burden, ſhall hear many bleſſing him;

fill the poor with food, and you ſhall never want treaſure.

That man is of a baſe and ignoble ſpirit, that only lives for himſelf and not for his friends; for we were not born for ourſelves only, but for the public good. Noble ſpirited men are forward to all works advantageous to the commonwealth.

That man enjoys a heaven upon earth, whoſe mind moves in charity, reſts in providence, and turns upon the poles of truth and wiſdom.

To imitate the beſt, is the beſt of imitation, and a reſolution to excel, is an excellent reſolution.

Virtue is an ornament to all perſons, and no part of beauty is wanting to them that are endowed with it.

Virtue is amiable in an aged perſon, tho' wrinkled and deformed; but vice is hateful in a young perſon, though comely and beautiful.

Men of the nobleſt diſpoſitions, think

themſelves happieſt, when others ſhare with them in their happineſs.

Emulation is a noble paſſion, as it ſtrives to excel by raiſing itſelf, and not by depreſſing another.

It is not in the power of a good man to refuſe making another happy, where he has both ability and opportunity.

No character is more glorious, none more attractive of univerſal admiration and reſpect, than that of helping thoſe who are in no condition of helping themſelves.

By compaſſion we make other's miſeries our own; and ſo, by relieving them, we at the ſame time relieve ourſelves alſo.

It is better to be of the number of thoſe who need relief, than of thoſe who want heart to give it.

No object is more pleaſing to the eye, than the ſight of a man whom you have obliged; nor any muſic ſo agreeable to the ear, as the voice of one that owns you for his benefactor.

It is a good rule for every one who has a competency of fortune to lay aſide a certain proportion of his income for pious and charitable uſes; he will then always give eaſily and cheerfully.

Hiſtory reports of Titus, the ſon of Veſpaſian, that he never ſuffered a man to depart with diſcontent out of his preſence.

Cyrus, the firſt Emperor of Perſia, obtained a victory over the aſſyrians; and after the battle, was ſo ſenſibly touched with ſeeing the field covered with dead bodies, that he ordered the ſame care to be taken of the wounded Aſſyrians, as of his own ſoldiers, ſaying, They are men as well as we, and are no longer enemies when once they are vanquiſhed.

The words of Lewis XII. of France, ſhewed a great and noble mind; who being adviſed to puniſh thoſe who had wronged him before he was king, anſwered, it is not becoming a king of

France to avenge injuries done to a Duke of Orleans.

He that is noble minded, has the ſame concern for his own fortune, that every wiſe man ought to have, and the ſame regard for his friend, that every good man really has: His eaſy, graceful manner of obliging carries as many charms as the obligation itſelf, his favours are not extorted from him by importunity; are not the late rewards of long attendance and expectation; but flow from a free hand and open heart.

Goodneſs of nature is of all virtues and dignities of the mind the greateſt, being the character of the Deity; and without it man is a buſy, miſchievous, wretched thing, no better than a kind of vermin.

He that becomes acquainted, and is inveſted with authority and influence, will in a ſhort time be convinced, that, in proportion as the power of doing

well is enlarged, the temptations to do ill are multiplied and enforced.

Cefar uſed to ſay, that no muſic was ſo charming in his ears as the requeſts of his friends, and the ſupplications of thoſe in want of his aſſiſtance.

It was well ſaid of him, that called a good office, that was done harſhly, a ſtony piece of bread: It is neceſſary for him that is hungry to receive it; but it almoſt choaks him in the going down.

Mark Antony, when depreſſed, and at an ebb of fortune, cried out, that he had loſt all, except what he had given away.

BENEFITS, GRATITUDE, AND INGRATITUDE.

IF you forget God when you are young, God may forget you when you are old.

If you would borrow any thing a ſecond time, uſe it well the firſt, and return it ſpeedily.

Ariſtotle being aſked what grew old ſooneſt, and what lateſt? anſwered, benefits and injuries. The wiſe philoſopher well underſtood that we are apt to forget a good turn, but our memories are wonderfully tenacious of any wrong or injury that we conceive hath been done to us. Moſt men write down the one in ſand where every blaſt of wind obliterates the record; but the other they take care to have engraven upon leaves of adamantine, in characters that ſcarce time itſelf is able to deface.

Never communicate that which may prejudice your concerns when diſcovered, and not benefit your friend when he knows it.

Never forget the kindneſſes which others do for you: Never upbraid others with the courteſies which you do for them.

No monſter in nature ought to be more carefully ſhunned, than he that returns reproach and calumny for kindneſs and civility.

Remember to requite, at leaſt to own kindneſſes, leſt your ingratitude prove a conſiderable diſkindneſs.

The greateſt benefits of all, have no witneſs, but lie concealed in the conſcience.

Let no one be weary of rendering good offices; for by obliging others we are really kind to ourſelves.

No man ever was a loſer by good works; for, though he may not be immediately rewarded, yet in proceſs of time ſome happy emergency or other occurs to convince him, that virtuous men are the darlings of providence.

Gratitude is a duty of both natural and revealed religion, and was very much recommended, preſſed and practiſed by all the good and wiſe heathens.

As to the matter of gratitude and ingratitude, there never was any man yet ſo wicked as not to approve of the one and deteſt the other, as the two things in the whole world, the one to be the moſt eſteemed, and the other the moſt abominated.

Friendſhip is the medicine for all misfortune; but ingratitude dries up the fountain of all goodneſs.

He who receives a good turn ſhould never forget it: He who does one ſhould never remember it.

Gratitude is a duty none can be excuſed from becauſe it is always in our own diſpoſal.

HONOURS AND GREATNESS IN LIFE.

GREATNESS may procure a man a tomb, but goodneſs alone can deſerve an epitaph.

He only is a great man, who can neglect the applauſe of the multitude, and enjoy himſelf independent of its favour.

Honour and riches are the two wheels upon which the whole world is moved; theſe are the two ſprings of our diſcontent.

I deſire not great riches, but ſuch as I may get juſtly, uſe ſoberly, diſtribute cheerfully, and leave contentedly.

A Prince ought more to fear thoſe whom he hath advanced, than thoſe he hath oppreſſed; for the one hath the means to do miſchief, but the other hath not the power.

The neareſt way to honour, is for a man ſo to live, that he may be found to be that in truth he would be thought to be.

The folly of one man, is the fortune of another, and no man proſpers ſo ſuddenly as by the errors of others.

What men call grandeur, glory and power, are, in the ſight of God, but miſery and folly.

Reputation, honour and preferment are gained, retained and maintained, by humility, diſcretion and ſincerity, with which, till a man be accommodated and accompliſhed, he is not eſteemed as a worthy member in a commonwealth.

Vexation and anguiſh accompany riches and honour; the pomp of the world, and the favour of the people,

are but ſmoke ſuddenly vaniſhing, which if they commonly pleaſe, commonly bring repentance; and for a moment of joy, they bring an age of ſorrow.

Titles of honour conferred upon ſuch as have no perſonal merit to deſerve them, are at beſt but the royal ſtamp ſet upon baſe metal.

'Tis true greatneſs that conſtitutes glory, and virtue is the cauſe of both: but vice and ignorance taint the blood; and an unworthy behaviour degrades and diſennobles a man more than birth and fortune aggrandize and exalt him.

The greater a man is in power above others, the more he ought to excel them in virtue: Wherefore Cyrus ſaid, that none ought to govern, who was not better than thoſe governed.

It is not the place, ſays Cicero, that maketh the perſon, but the perſon that maketh the place honourable.

Title and anceſtry render a good man more illuſtrious, but an ill one more

contemptible. Vice is infamous, tho' in a prince, and virtue honourable, tho' in a peasant.

MERIT, REPUTATION, PRAISE AND FLATTERY.

SAY little of persons that you can neither commend without envy, nor dispraise without danger.

Praise no man too liberally before his face, nor censure any man severely behind his back.

Flatterers only lift a man up, as it is said the eagle does the tortoise, to get something by his fall.

Wisdom, virtue and valour, have a natural right to govern; he alone ought

to command others, who has moſt wiſdom to diſcover what is juſt ; moſt virtue to adhere to it; and moſt courage to put it into execution,

Reputation is a great inheritance, it begetteth opinion, (which ruleth the world) opinion riches, riches honour : It is a perfume that a man carrieth about him, and leaveth wherever he goes ; and it's the beſt heir of a man's virtue.

The ſhorteſt way to attain reputation is that of merit ; if induſtry be founded on merit, it is the true way of obtaining it.

The gaining of reputation is but the revealing of our virtue and worth to the beſt advantage.

Great merit and high fame, are like a high wind and a large ſail, which do often ſink the veſſel.

It is more difficult to repair a credit that is once ſhaken, than to keep that in a flouriſhing greenneſs, which was never Blaſted.

Reputation is like fire when you have kindled it, you may eaſily preſerve it; but if once you extinguiſh it, you will not eaſily kindle it again, at leaſt not make it burn ſo bright as before.

Nature produces merit; virtue carries it to perfection; and fortune gives it the power of acting.

It was a ſaying of Pythagoras, thoſe are our friends who reprimand us, not thoſe who flatter us.

To be covetous of applauſe diſcovers a ſlender merit, and ſelf conceit is the ordinary attendant of ignorance.

A man ought to bluſh when he is praiſed for perfections he does not poſſeſs.

Praiſes would be of great value, did they but confer upon us the perfections we want.

Be careful how you receive praiſe from men; from good men, neither avoid it nor glory in it; from bad men, neither deſire it nor expect it: To be praiſed of them that are evil, or for that

which is evil, is equal diſhonour; he is happy in his merit, who is praiſed by the good, and imitated by the bad.

Praiſe no man too liberally when he is preſent, nor cenſure him too laviſhly when he is abſent; the one favours of flattery, the other of malice, and both are reprehenſible; the true way to advance another's virtue, is to follow it; the beſt means to decry another's vice, is to decline it.

Clear and round dealing is the honour of man's nature; hate nothing but what is diſhoneſt, fear nothing but what is ignoble, and love nothing but what is juſt and honourable.

Faithful are the wounds of a friend; but the kiſſes of an enemy are deceitful.

Fame is the attendant of virtue, and virtue is the forerunner of happineſs here and bleſſedneſs hereafter.

Not the multitude of applauſes, but it is the good ſenſe of the applauders, which eſtabliſhes a valuable reputation.

Preſerve carefully your reputation; if that be once loſt, you are like a cancelled writing, of no value.

Praiſe nothing but what is worthy of commendation, ſo ſhall your judgment be approved, and honeſtly applauded.

Perfections of the body are nothing comparable to the excellent qualities and endowments of the mind. For thoſe are but the varniſhes and ſhadows of a mere man, but theſe are the perfections of excellences of a wiſe man; ſince wiſdom is an eſſential part of nobility.

Remember to ſpeak of yourſelf as ſeldom as may be. If you praiſe yourſelf, it is arogance; if you diſpraiſe, it is folly.

Speak not well of any undeſervedly, that's ſordid flattery; ſpeak not well of yourſelf, though never ſo deſerving, leſt you be tempted to vain glory, but value more a good conſcience than a good commendation.

Some poor men are undervalued, becauſe worth nothing; and ſome rich men overvalued, tho' nothing worth.

It is the property of a great wit to decline eſteem; to be covetous of applauſe diſcovers a ſlender merit, and ſelf conceit is the ordinary attendant of ignorance.

Virtue and vice divide the whole world betwixt them; the one hath the greater part, but the other is the more deſirable; this maketh miſerable, but that happy; the former affords true pleaſure, but the latter procures certain miſery.

Virtuous perſons are by all good men openly reverenced, and even ſilently by the bad, ſo much do the beams of virtue dazzle even unwilling eyes.

We ſhould be careful to deſerve a good reputation, by doing well; and, when that care is once taken, not to be over anxious about the ſucceſs.

If we would perpetuate our fame or reputation, we muſt do things worth writing, or write things worth reading.

He that juſtly rebuketh a wiſe man,

ſhall afterwards find more favour than he that flattereth with his tongue.

It is better that a man's own works, than that another man's words, ſhould praiſe him. Know thyſelf, ſaid Bias; ſo ſhall no flatterer deceive thee.

Many take leſs care of their conſcience than their reputation. The religious man fears, the man of honour ſcorns to do an ill action.

He that reviles me (it may be,) calls me fool; but he that flatters me, if I take not heed, will make me one.

The philoſopher Bias, being aſked, What animal he thought the moſt hurtful? replyed, That of wild creatures, a tyrant; and of tame ones, a flatterer.

King Alphonſus was wont to ſay, that his dead counſellors,-meaning his books, were to him far better than the living; for they, without flattery or fear, preſented to him truth.

It is better, ſaid Antiſthenes, to fall among crows, than flatterers; for thoſe only devour the dead, theſe the living.

Flatter not, nor be thou flattered. Follow the dictates of your reaſon, and you are ſafe.

A death bed flatterer is the worſt of treacheries. Ceremonies of mode and compliment are mightily out of ſeaſon, when life and ſalvation come to be at ſtake.

In order that all men may be taught to ſpeak truth, it is neceſſary that all likewiſe ſhould learn to hear it; for no ſpecies of falſhood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by intereſt, and the friend by tenderneſs. Thoſe who are neither ſervile or timorous are yet deſirous to beſtow pleaſure; and while unjuſt demands of praiſe continue to be made, there will always be ſome, whom hope, fear, or kindneſs, will diſpoſe to pay them.

Flatter not yourſelf in your faith to God, if you want charity for your neighbour; and think not that you want faith to God; where they are not

both together, they are both wanting; they are both dead if once divided.

Praiſe, like gold and diamonds, owes it's value only to it's ſcarcity. It becomes cheap as it becomes vulgar, and will no longer raiſe expectation, or animate enterprize. It is, therefore, not only neceſſary that wickedneſs, even when it is not ſafe to cenſure it, be denied applauſe, but that goodneſs be commended only in proportion to its degree; and that the garlands due to the great benefactors of mankind, be not ſuffered to fade upon the brow of him who can boaſt only petty ſervices and eaſy virtues.

Honours, monuments, and all the works of vanity and ambition, are demoliſhed and deſtroyed by time; but the reputation of wiſdom is venerable to poſterity.

For people of worth, it is not neceſſary to fetch praiſes from their predeceſſors; 'tis enough to ſpeak of their own particular merit: It is happy to

have ſo much merit, that our birth is the leaſt thing reſpected in us.

Princes are ſeldom dealt truly with, but when they are taught to ride the great horſe, which, knowing nothing of diſſembling, will as ſoon throw an Emperor as a groom.

Wealth, Luxury and the Pursuit of Pleasure.

THE luxurious live to eat and drink; but the wiſe and temperate eat and drink to live.

The man of pleaſure and the free thinker, who deny the being of a God, and live as they liſt, under the notion that all things came into being by

chance, will do well to conſider, if the world was made by chance; whether there might not be alſo a Hell made by chance, and they ſhould fall into it by chance, and ſo by chance, be miſerable to all eternity;—what a damnable chance this will be!

Thoſe men who have waſted their own eſtates, will help you to conſume yours: They are like the fox in the fable, who having loſt his tail, perſuaded others to cut off theirs as troubleſome.

Money in your purſe will credit you; wiſdom in your head adorn you; but both in your neceſſity will ſerve you.

A ſeaſonable gathering, and a reaſonable ſpending make a good houſekeeping.

Balance your expenſes by the juſt weight of your own eſtate, and not by the poiſe of other's ſpending.

We heap ſuppers upon dinners, and dinners upon ſuppers without inter-

miſſion ; it coſts us more to be miſerable than would make us perfectly happy.

Our life is like a comedy ; the breakfaſt is the prologue, a dinner the interlude, a ſupper the epilogue.

If mankind would only attend human nature, without gaping after ſuperfluities, a cook would be found as needleſs as a ſoldier in time of peace : we may have neceſſaries upon very eaſy terms, whereas we put ourſelves to great pains for exceſs.

The more ſimple the diet is, the better is the chyle ; for variety of meats and drink, doth beget various and diverſe ſpirits, which have a conflict among themſeves.

If you have as many diſeaſes in your body, as a bill of mortality contains, this one receipt of temperance will cure them all.

Features, while they flatter a man, ſting him to death.

Every luſt that we entertain deals with us as Delila did with Sampſon, not only robs us of our ſtrength, but leaves us faſt bound.

Gluttony kills more than the ſword, for from hence proceeds ſloth, debauchery, heavineſs of mind, and the diſſolution of all virtues, with prodigality, and an innumerable long train of diſeaſes, and even death itſelf.

Immoderate pleaſures ſhorten men's days more than the beſt medicaments can prolong them: The poor are ſeldomer ſick for the want of food, than the rich are by the exceſs of it. Meats that are too reliſhing, and which create an immoderate appetite, are rather a poiſon than a nutriment. Medicines in themſelves are really miſchievous and deſtructive of nature, and ought only to be uſed on preſſing occaſions; but the grand medicable, which is always uſeful, is ſobriety, temperance in pleaſure, tranquility of mind, and bodily exerciſe; In this the blood is

ſweetened and in good temperament, and all ſuperfluous humours are diſſipated.

Riches beget pride, pride impatience, impatience revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches.

Men that are covetous, make it their ſtudy to heap up wealth, and only to pleaſe their fancy ſtarve their bellies.

Riches, beauty, honour, ſtrength, or any other worldly good that we have enjoyed and is paſt, do but grieve us; that which is preſent doth not ſatisfy, that which may be hoped for, as future, is altogether uncertain; what folly or madneſs then is it to truſt to any of them?

The ſhorteſt way to be rich, is not by enlarging our eſtates, but by contracting our deſires.

Wiſdom is better without an inheritance, than an inheritance without wiſdom.

A great fortune in the hands of a fool is a great misfortune. The more riches a fool has the greater fool he is.

If ſenſuality were pleaſures, beaſts are happier than men: But human felicity is lodged in the ſoul not in the fleſh.

He that abounds in riches, good cheer, dogs, horſes, equipages, fools and flatterers, muſt certainly be a great man.

Let pleaſures be ever ſo innocent, the exceſs is always criminal.

Pleaſures unduly taken enervate the ſoul, make fools of the wiſe, and cowards of the brave. A libertine life is not a life of liberty.

Though want is the ſcorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

Ariſtippus ſaid, he liked no pleaſure, but that which concerned a man's true happineſs.

The Egyptians at their feaſts, to prevent exceſſes, ſet a ſkeleton before their

gueſts, with this motto, Remember ye muſt be ſhortly ſuch.

There is but one ſolid pleaſure in life; and that is our duty. How miſerable then, how unwiſe, how unpardonable are they who make that one a pain!

Avoid gaming, for among many other evils which attend it, are theſe: Loſs of time; loſs of reputation; loſs of health; loſs of fortune; loſs of temper; ruin of families; defrauding of creditors; and what is often the effect of it, the loſs of life, both temporal and eternal.

The ingenious M. Paſcal kept always in mind this maxim: Avoid pleaſure and ſuperfluity.

All men of eſtates are, in effect, but truſtees for the benefit of the diſtreſſed, and will be ſo reckoned when they are to give an account.

The great are under as much difficulty to expend with pleaſure, as the mean to labour with ſucceſs.

There needs no train of ſervants, no pomp or equipage, to make good our paſſage to Heaven; but the graces of an honeſt mind, directed by a true faith, will ſerve us upon the way, and make us happy at our journey's end.

Extravagance and ſenſuality brought Pericles, Callias the ſon of Hyponicus, and Nicias, not only to neceſſity, but to extreme poverty; and when all their ſubſtance was exhauſted, they then drank to each other in the bowl of poiſon, and thus miſerably ended their days. This is one of the many lamentable inſtances which may be given of the fatal effects of extravagance and ſenſuality.

WOMEN, LOVE, and MARRIAGE.

NEVER marry without the full content both of your intended companion's friends and your own.

Marriage is not commonly unhappy, but as life is unhappy, and moſt of thoſe who complain of connubial miſeries, have as much ſatisfaction as their natures would have admitted, or their conduct procured, in any other condition.

Marriage ſhould be conſidered as the moſt ſolemn league of perpetual friendſhip; a ſtate from which artifice and concealment are to be baniſhed forever; and in which every act of diſſimulation is a breach of faith.

Pride, in a woman, deſtroys all ſymmetry and grace; and affectation is a more terrible enemy to a fine face, than the ſmall pox.

No woman is capable of being beautiful, who is not incapable of being falſe.

No woman can be handſome by the force of features alone, any more than ſhe can be witty only by the help of ſpeech.

It is treaſon againſt the law of love, and of God, for any to marry, unleſs they wed; that is, unleſs they love, and be true to their lover.

Ride not poſt for your match, if you do, you may in the period of your journey take ſorrow for your inn, and make repentance your hoſt.

I would not adviſe you to marry a woman for her beauty; for beauty is like ſummer fruits, which are apt to corrupt, and are not laſting.

There is a great difference between a portion and a fortune with your wife;

if ſhe be not virtuous, let her portion be never ſo great, ſhe is no fortune to you.

It is not the luſtre of gold, the ſparkling of diamonds and emeralds, nor the ſplendor of the purple tincture that adorns or embelliſhes a woman, but gravity, diſcretion, humility and modeſty.

Where love is, there is no labour; and if there is labour, the labour is loved.

Love ever what is honeſt, as moſt lovely; and deteſt what is the contrary, as moſt deteſtable.

The utmoſt of a woman's character is contained in domeſtic life; firſt, her piety towards God; and, next, in the duties of a daughter, a wife, a mother and a ſiſter.

Nothing can atone for the want of modeſty and innocence; without which beauty is ungraceful, and quality contemptible.

Many of the misfortunes in families ariſe from the trifling way women have

in ſpending their time, and gratifying only their eyes and ears, inſtead of their reaſon and underſtanding.

There is nothing that wears out a fine face like the vigils of the card table, and thoſe cutting paſſions which naturally attend them. Haggard looks, and pale complexions, are the natural indications of a female gameſter.

The plainer the dreſs, with greater luſtre does beauty appear. Virtue is the greateſt ornament, and good ſenſe the beſt equipage.

An inviolable fidelity, good humour, and complacency of temper, in a wife, outlive all the charms of a fine face, and make the decays of it inviſible.

He who gets a good huſband for his daughter, hath gained a ſon; and he who meets with a bad one, hath loſt a daughter.

The ſureſt way of governing, both a private family, and a kingdom, is for a huſband and a prince, to yield at cer-

tain times ſomething of their prerogative.

He that contemns a ſhrew to the degree of not deſcending to word it with her, does worſe than beat her.

TRUTH, LYING, and DISSIMULATION.

SUSPECT a talebearer, and never truſt him with thy ſecrets who is fond of entertaining thee with another's: No wiſe man will put good liquor into a leaky veſſel.

Tricks and treachery are the practice of fools, who have not ſenſe enough to be honeſt.

He that diſſembleth with God, is not to be truſted by man.

Some men by flattery (an art much in fashion) have raised themselves, and done their business without running any risque; but I look upon flatterers as the posts of society, and the disgrace of human nature.

There is no crime more infamous than the violation of truth; it is apparent, that men can be sociable beings no longer than they can believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself.

All men must acknowledge lying to be one of the most scandalous sins that can be committed between man and man; a crime of a deep dye, and of an extensive nature, leading into innumerable sins; for lying is practised to deceive, to injure, betray, rob, destroy, and the like: Lying in this sense, is the concealing of all other crimes, the sheep's cloathing upon the wolf's back,

the Phariſee's prayer, the harlot's bluſh, the hypocrite's paint, the murderer's ſmile, the thief's cloak, and Judas's kiſs. In a word, it is mankind's darling ſin, and the devil's diſtinguiſhed characteriſtic.

A diſſembler (who is generally a covetous and deſigning hypocrite) is very dexterous at giving out news, and hath a mint always about him to coin ſuch as may be current and ſeaſonable to anſwer his ends.

Truth is not only a man's ornament, but his inſtrument; it is the great man's glory, and the poor man's ſtock: A man's truth is his livelihood, his recommendation, his letters of credit.

Lying is a ſin deſtructive to ſociety; for there is no trade where there is no truſt, and no truſt where there is no truth; and yet this curſed trade of lying creeps into all trades, as if there was no living (as one ſpeaks) without lying: But ſure it is, we had better be loſers than lyers, for he ſells a dear

bargain indeed that ſells his conſcience with his commodity.

Lie not in mirth; jeſting lies bring ſerious ſorrows: He is a fool that deſtroys his own ſoul to make ſport for other people.

Let this be always your rule; If it is not decent, never do it, if it is not true, never ſpeak it.

There is nothing, ſaid Plato, ſo delightful as the hearing or the ſpeaking of truth. For this reaſon there is no converſation ſo agreeable as that of the man of integrity, who hears without any intention to betray, and ſpeaks without any intention to deceive.

Where diligence opens the door of the underſtanding, and impartiality keeps it, truth is ſure to find both an entrance and a welcome too.

Plain truth muſt have plain words; ſhe is innocent, and accounts it no ſhame to be ſeen naked: Whereas the hypocrite or double dealer ſhelters and

hides himſelf in ambiguities and reſerves.

An honeſt man is believed without an oath; for his reputation ſwears for him.

There are lying looks as well as lying words, diſſembling ſmiles, deceiving ſigns, and even a lying ſilence.

Ariſtotle lays it down for a maxim, That a brave man is clear in his diſcourſe, and keeps cloſe to truth. And Plutarch calls lying the vice of a ſlave.

There cannot be a greater treachery, than firſt to raiſe a confidence, and then deceive it.

There is no vice that doth ſo cover a man with ſhame, as to be found falſe and perfidious.

All a man can get by lying and diſſembling, is, that he ſhall not be believed when he ſpeaks truth.

Nothing is more noble, nothing more venerable, than fidelity; faithfulneſs and truth are the moſt ſacred excellen-

cies and endowments of the human mind.

If falſehood, like truth, had but one face only, we ſhould be upon better terms; for we ſhould then take the contrary to what the lyar ſays, for certain truth.

An hypocrite is under perpetual conſtraint: And what a torment muſt it be for a man always to appear different from what he really is!

Drunkenness and Intemperance.

BEWARE of drunkenneſs, leſt all good men beware of you; where drunkenneſs reigns, there reaſon is an exile, virtue a ſtranger, God an enemy, blaſphemy is wit, oaths are rhetoric, and ſecrets are proclamations.

Of all vices take heed of drunkenneſs ; other vices are but fruits of diſordered affections, this diſorders, nay baniſhes reaſon ; other vices but impair the ſoul, this demoliſhes her two chief faculties, the underſtanding and the will ; other vices make their own way, this makes way for all vices : He that is a drunkard is qualified for all vices.

It is an ill thing for a man not to know the gauge of his own ſtomach ; nor to conſider that men do many things in their drink that they are aſhamed of when ſober : Drunkenneſs being nothing but a voluntary madneſs, it emboldens men to undertake all ſorts of miſchief ; it both irritates wickedneſs and diſcovers it ; it does not only make men vicious, but ſhews them to be ſo ; and the end of it is either ſhame or repentance.

Whilſt the drunkard ſwallows wine, wine ſwallows him ; God diſregards him, angels deſpiſe him, men deride

him, virtue declines him, the devil deſtroys him.

In the firſt warmth of our liquor we begin to have an opinion of our wit; the next degree of heat gives us an opinion of our courage: The firſt error brings us often into a quarrel, and the ſecond make us come off as pitifully.

Drunkenneſs and covetouſneſs do much reſemble one another: For the more a man drinks, the more he thirſteth; and the more he hath, ſtill the more he coveteth.

He that goes to the tavern firſt for the love of company, will at laſt go there for the love of liquor.

It was a uſual ſaying of the great Lord Verulam, that not one man of a thouſand died a natural death; and that moſt diſeaſes had their riſe and origin from intemperance: For drunkenneſs and gluttony ſteal men off ſilently and ſingly; whereas ſword and peſtilence do it by the lump: But then death makes a halt, and comes to a

ceſſation of arms; but the other knows no ſtop or intermiſſion, but perpetually jogs on, depopulates inſenſibly, and by degrees: And though this is every day experienced, yet men are ſo enſlaved by cuſtom and a long habit, that no admonition will avail.

Drunkenneſs is a ſin, at which the moſt ſober heathens bluſhed. The Spartans brought their children to loath it, by ſhewing them a drunkard, whom they gazed at as a monſter: Even Epicurus himſelf, who eſteemed happineſs to conſiſt in pleaſure, yet was temperate, as Cicero obſerves.

Time, Business, and Recreation.

FOR every thing you buy or ſell, let or hire, make an exact bargain at firſt; and be not put off to an here-

after by one that ſays to you "we ſhan't diſagr e about trifles."

Rather pay wages to a ſervant, than accept the offered help of occaſional attendants—ſuch are never paid.

He that would have his buſineſs well done, muſt either do it himſelf, or ſee the doing it.

He that follows his recreation when he ſhould be minding his buſineſs, is likely in a little time, to have no buſineſs to follow.

The hand of the diligent ſhall bear rule, but the ſlothful hand ſhall be under tribute.

It is the great art and philoſophy of life to make the beſt of the preſent, whether it be good or bad; and to bear the one with reſignation and patience, and enjoy the other with thankfulneſs and moderation.

How unthinking muſt thoſe unhappy perſons be, who make it a common excuſe for idle and pernicious amuſement, that they do it to kill time.

Make good uſe of time, if you love eternity; reflect that yeſterday cannot be recalled; to morrow cannot be aſſured; to day is only yours, which, if you procraſtinate, you loſe; which loſt, is loſt for ever: One day preſent is worth two to come.

The ſtory of Melancthon affords a ſtriking lecture on the value of time, which was, that whenever he made an appointment, he expected not only the hour, but the minute to be fixed, that the day might not run out in the idleneſs of ſuſpenſe.

Life is continually ravaged by invaders; one ſteals away an hour, and another a day; one conceals the robbery by hurrying us into buſineſs, another by lulling us with amuſement: The depredation is continued through a thouſand viciſſitudes of tumult and tranquility, till, having loſt all, we can looſe no more.

There is a kind of men who may be claſſed under the name of buſtlers,

whoſe buſineſs keeps them in perpetual motion, yet whoſe motion always eludes their buſineſs; who are always to do what they never do; who cannot ſtand ſtill becauſe they are wanted in another place, and who are wanted in many places becauſe they can ſtay in none.

After you have uſed faithful diligence in your lawful calling, perplex not your thoughts about the iſſue and ſucceſs of your endeavours, but labour to compoſe your mind in all conditions of life, to a quiet and ſteady dependance on God's providence, being anxiouſly careful for nothing.

Diligence alone is a fair fortune, and induſtry a good eſtate: Idleneſs doth waſte a man as inſenſibly, as induſtry doth improve him: You may be a younger brother for your own fortune, but induſtry will make you an heir.

Diligence, the handmaid of providence, is parent of intelligence, and the noble diſpencer of excellence; all arts and ſciences are at her command, ſhe

crowns all her ſons and lovers with riches and honour.

Diligence puts almoſt every thing into our power, and will in time make even children capable of the beſt and greateſt things.

Induſtry is never unfruitful. Action keeps the ſoul both ſweet and ſound, whilſt ſlothfulneſs rots it to noiſomneſs. There is a kind of good angel waiting upon diligence, always carrying a laurel in his hand to crown her; whereas idleneſs for her reward is ever attended with ſhame and poverty.

If you ſpend the day profitably, you will have cauſe to rejoice in the evening.

Leiſure without learning is death, and idleneſs the grave of a living man.

It was a brave ſaying of Scipio (and every ſcholar can ſay it) That he was never leſs alone than when alone. I pity thoſe who ſpend themſelves, and miſpend their time in doing nothing,

or worſe than nothing; who are always idle or ill employed.

Riſe early to your buſineſs, learn good things, and oblige good men; theſe are three things you ſhall never repent of.

Time is the moſt precious, and yet the moſt brittle jewel we have: It is what every man bids largely for, when he wants it, but ſquanders it away moſt lavishly when he has it.

The bow that is always bent, will ſuffer a great abatement in the ſtrength of it: And ſo the mind of man will be too much ſubdued, and humbled, and wearied, ſhould it be always intent upon the cares and buſineſs of life, without the allowance of ſomething whereby it may divert and recreate itſelf. But then, as no man uſes to make a meal of ſweet meats, ſo we muſt take care, that we be not exceſſive and immoderate in the purſuit of thoſe pleaſures we have made choice of.

The loſs of wealth may be regained, of health recovered, but the loſs of precious time can never be recalled.

Viſits made or received, are uſually an intolerable conſumption of our time, unleſs prudently ordered; and they are for the moſt part ſpent in vain and impertinent diſcourſes.

When you go forth upon buſineſs, conſider with yourſelf what you have to do; and when you return, examine what you have done.

Xenocrates divided each day into ſeveral parts for various employments, aſſigning one to ſilence, wherein to ſtudy what to ſay.

As many days as we paſs without doing ſome good, are ſo many days intirely loſt.

There are but very few who know how to be idle and innocent. By doing nothing we learn to do ill.

Time is what we want moſt, but what we uſe worſt; for which we muſt all account, when time ſhall be no more.

If age puts an end to our desires of pleasure, and does the business of virtue, there can be no cause of complaint.

It is with our time as with our estates: A good husband makes a little go a great way.

There is no man but hath a soul; and if he will look carefully to that, he need not complain for want of business.

Should the greatest part of people sit down and draw up a particular account of their time, what a shameful bill would it be! so much extraordinary for eating, drinking, and sleeping beyond what nature requires: So much in revelling and wantonness; so much for the recovery of the last night's intemperance; so much in gaming, plays, and masquerades; so much in paying and receiving formal and impertinent visits, in idle and foolish prating, in censuring and reviling our neighbours; so much in dressing our bodies, and talking of fashions; and so much wasted and lost in doing nothing.

A wise man will dispose of time past to observation and reflection; time present to duty; and time to come, to Providence.

Let your recreation be manly, moderate, seasonable, and lawful: The use of recreation is to strengthen your labour and sweeten your rest. But there are some so rigid, or so timorous, that they avoid all diversions, and dare not but abandon lawful delights for fear of offending. These are hard tutors, if not tyrants, to themselves; whilst they pretend to a mortified strictness, are injuries to their own liberty, and to the liberality of their Maker.

Retirement and Private Life.

EXCESSIVE privacy, and constant retirement are apt to make men out of humour with others, and too fond of themselves.

If I lie under the protection of heaven, a poor cottage for retreat is more worth than the moſt magnificent palace: Here I can enjoy the riches of content in the midſt of an honeſt poverty; here undiſturbed ſleeps and undiſſembled joys do dwell; here I ſpend my days without cares, and my nights without groans; my innocencency is my ſecurity and protection.

He that lives cloſe, lives quiet he feares nobody, of whom nobody is afraid he that ſtands below upon the firm ground, needs not fear falling.

It is a ſtark madneſs for a man to think he ſhall be ſafe and quiet, when he is great.

You will find by experience, (which is the beſt looking glaſs of wiſdom) that a private life is not only more pleaſant but more happy than any princely ſtate.

Excommunicate all manner of vain imaginations, and run in the way of the divine commandments.

Every morning meditae on the uncertainty of the time to come and every evening examine the employment of the day paſt.

Some ſuſpenſion of common affairs, ſome pauſe of temporal pain and pleaſure, is doubtleſs neceſſary to him that deliberates for eternity, who is forming the only plan in which miſcarriage cannot be repaired, and examining the only queſtion in which miſtake cannot be rectified.

The more a man is contemplative, the more happy he is, and aſſimulated to the divine eſſence.

Solitude relieves us when we are ſick of company; and converſation, when we are weary of being alone.

As too long retirement weakens the the mind, ſo too much company diſſipates it.

The ſilent virtues of a good man in ſolitude, are more amiable than all the noiſy honours of active life.

He who reſigns the world, is in conſtant poſſeſſion of a ſerene mind; but he who follows the pleaſures of it, meets with nothing but remorſe and confuſion.

A firſt miniſter of ſtate has not ſo much buſineſs in public, as a wiſe man has in private.

O the ſweetneſs and pleaſure of thoſe bleſſed hours that I ſpend apart from the noiſe and buſineſs of the world! How calm, how gentle! not ſo much as a cloud or breath of wind to diſturb the ſerenity of my mind. The world to me is a priſon, and ſolitude a paradiſe.

Give me a retired life, a peaceful conſcience, honeſt thoughts, and virtuous actions, and I can pity Cæſar.

Cautions and Counsels.

COUNSEL with caution, few are thanked for advice which they are forward to give.

Directly contradict none, except such as deal in bold and groundless assertions.

Beware of strangers; and behave with caution and reserve in mixt companies.

Hearken to the warnings of conscience if you would not feel its wounds.

Get this principle wrought in your heart, that there is nothing got by sin, but misery; nothing lost by holiness, but Hell.

It was good advice of Christ. If any man will sue thee at law, and take away thy coat, let Him have thy cloak

alſo; the reaſon is evident, leſt the lawyer ſhould come between and ſtrip you naked even to your ſhirt.

Remember that one crown in your purſe will do you more honour than, ten ſpent.

Set bounds to your zeal by diſcretion to error by truth, to paſſion by reaſon to diviſions by charity.

Let your prayers be as frequent as your wants; and your thankſgivings as your bleſſings.

In the morning think what you have to do, for which aſk God's bleſſing; at night, what you have done, for which you muſt aſk pardon.

He that dares ſometime be wicked for his advantage, will be always ſo, if his intereſt requires it.

Let thy eſtate ſerve thy occaſions; thy occaſions thyſelf; thyſelf thy ſoul; thy ſoul, thy God.

Diſpoſe of the time paſt, to obſervation and reflection; time preſent, to duty, and time to come, to providence.

If your means ſuit not with your ends, purſue thoſe ends which ſuit with your means.

It is eaſier to give counſel, than to take it; wiſe men think they do not need it, and fools will not take it.

Be not over curious in prying into myſteries; leſt by ſeeking things which are needleſs, we omit things which are neceſſary. It is more ſafe to doubt of uncertain matters, than to diſpute of undiſcovered myſteries.

In your diſcourſe take heed what you ſpeak, and to whom you ſpeak; how you ſpeak, and when you ſpeak; what you ſpeak, ſpeak truly; when you ſpeak, ſpeak wiſely; a fool's heart is in his tongue, but a wiſe man's tongue is in his heart.

It is much better to keep children in order by ſhame and generoſity of inclination than by fear.

Be not over precipitate in your deſigns; great deſigns require great conſiderations, and they muſt have their

time of maturing, otherwiſe they will prove abortive.

Be ſtudious to preſerve your reputation; if that be once loſt, you are like a cancelled writing, of no value, and at beſt you do but ſurvive your own funeral: For reputation is like a glaſs, which being once cracked will never be made whole again; it will bring you into contempt like the planet Saturn, which hath firſt an evil aſpect, and then a deſtroying influence.

Be timely wiſe, rather than wiſe in time, for after wiſdom is ever accompanied with tormenting wiſhes.

Be very cautious in commending yourſelf, for he who is continually entertaining his companions with commendations of himſelf, diſcovers a weak underſtanding, and is ever the object of contempt and ridicule to men of ſenſe and judgment.

Beware of a too ſanguine dependence upon future expectations; the moſt promiſing hopes are ſometemes daſhed

in pieces, by the intervention of ſome unforeſeen and unexpected accident.

Boaſt not of your health and ſtrength too much, but whilſt you enjoy them, praiſe God, and uſe them well, leſt he deprive you of them.

Bury not your faculties in the ſepulchre of idleneſs, but thoſe endowments wherewith Providence hath any ways enriched you, let prudence always manage: And evermore endeavour to ſecure every minute to a commendable, ſober, or pious employment.

Be not raſhly exceptious, nor rudely familiar; the one breeds contention, the other contempt.

Diſdain not your inferior in the gifts of fortune, for he may be your ſuperior in the gifts of the mind.

Entertain charity, and ſeek peace with all men; be helpful to your friends, and kind to ſtrangers, but love and do good even to your enemies, for otherwiſe you uſurp, not deſerve, the name of a Chriſtian.

Give your friend counſel with the greateſt caution when he aſks it of you, leſt you do him hurt, and he accuſe you of enmity. Raſh counſel is unprofitable to him that giveth it, and hurtful to him that receiveth it; therefore be ready to hear, careful to contrive, but ſlow to ſpeak.

Give not your advice or opinion before required, for that is to upbraid the other's ignorance, and to value your own parts overmuch: Neither accuſtom yourſelf to find fault with other men's actions, for you are not bound to weed their gardens.

Be not haſty in thy tongue, and in thy deeds ſlack and remiſs. Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldeſt repay.

Men ought to be more conſiderate in writing than in ſpeaking, becauſe a raſh and indiſcreet word may be corrected preſently; but that which is written, can no more be denied or amended but with infamy.

Omit no opportunity of doing good, and you will find no opportunity for doing ill.

Truſt not to the promiſe of a common ſwearer, for he that dares ſin againſt God, for neither profit nor pleaſure, will treſpaſs againſt you for his own advantage. He that dares break the precepts of his father, will eaſily be perſuaded to violate the promiſe unto his brother.

When King Pyrrhus prepared his expedition into Italy, his wiſe counſellor Cyneas, to make him ſenſible of the vanity of his ambition, ſaid, Well, Sir, to what end do you make all this preparation? To make myſelf maſter of Italy, replied the King. And what after that is done, ſaid Cyneas? I will paſs over into Gaul and Spain, ſaid the other. And what then? I will go then to ſubdue Africa; and laſtly, when I have brought the whole world into my ſubjection, I will ſit down and reſt content at my own eaſe. For heaven's

ſake, Sir, replied Cyneas, tell what hinders that you may not if you pleaſe, be now in the condition you ſpeak of; Why do you not, now, at this inſtant, ſettle yourſelf in the ſtate you ſeem to aim at, and ſpare the labour and hazard you interpoſe.

Plato often inculcates this great precept, Do thine own work, and know thyſelf.

Be always at leiſure to do good; never make buſineſs an excuſe to decline the offices of humanity.

In all the affairs of human life, let it be your care not to hurt your mind, nor offend your judgment.

Never expect any aſſiſtance or conſolation in thy neceſſities from drinking companions.

Prefer ſolid ſenſe to wit; never ſtudy to be diverting without being uſeful; let no jeſt intrude upon good manners; nor ſay any thing that may offend modeſty.

In marriage, prefer the perſon before wealth; virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion.

Inſult none over miſery, nor deride infirmity. The frogs in the well ſaid pertinently to the boys that pelted them, Children, though this be ſport to you, it is death to us.

Conſider at the beginning of an undertaking, and weigh the conveniences with the inconveniences, for innumerable incommodities and incumbrances commonly accompany inconſideration and raſhneſs

If you are diſpoſed to be merry, have a ſpecial care to three things; firſt, that your mirth be not againſt religion; ſecondly that it be not againſt charity; thirdly, that it be not againſt chaſtity; and then be as merry as you can, only in the Lord

Let no man be confident of his own merit; the beſt err: And let no man

rely too much neither upon his own judgement, for the wiſeſt are deceiyed.

Keep innocency, 'tis the greateſt felicity, and a good conſcience, for 'tis a continual feaſt: This is the only muſic which makes a merry heart; this makes the priſoner ſing, when the jailor trembles.

Better bring thy mind to thy condition, than have thy condition brought to thy mind.

Keep your tongue, and keep your friend; for few words cove much wiſdom, and a fool being ... is thought wiſe.

Know the ſecrets of your eſtate how much you are able, and how much you ought to ſpend. But live not at the utmoſt; ſave ſomething to pay for misfortunes.

Live ſo as to have no cauſe of bluſhing in private: If you ſtand in awe of yourſelf you will have no need of Seneca's imaginary overſeer.

Lay this up as a maxim, that if your

ſoul is not adorned with modeſty, prudence, and ſolid goodneſs, all your external accompliſhments will be but mere pageantry.

REFLECTIONS, MORAL AND DIVINE.

THOSE who put off repentance to another day, have a day more to repent of, and a day leſs to repent in.

In giving, let your object be the neceſſitous and deſerving—your end, their advantage, not your own praiſe—and your guide, your circumſtances and exigencies.

Blame not, before thou haſt examined the truth; underſtand firſt, and then rebuke.

Piety is the beſt profeſſion; honeſty the beſt policy; vice its own puniſhment; and virtue its own reward.

They that deſerve nothing, ſhould be content with any thing: Sinner, What deſerveſt thou?

The knowledge of ſin is the firſt ſtep towards amendment, for he that does not know he hath offended, is not willing to be reproved. You muſt therefore find out yourſelf, before you can amend yourſelf. Some glory in their vices. And do you imagine they have any thought about reforming, who place their very vices in the room of virtues? Therefore reprove thyſelf; ſearch thyſelf very narrowly. Firſt turn accuſer to thyſelf, then a judge, and then a ſuppliant. And dare for once diſpleaſe thyſelf.

In all your actions think God ſees you, and in all his actions labour to ſee him; that will make you fear him, this will move you to love him. The fear of God is the beginning of knowledge, and knowledge of God is perfection of love.

If you neglect your love to your neighbour, in vain you profefs your love to God; for by your love to God, your love to your neighbour is acquired; and by your love to your neighbour, your love to God is nourifhed.

Love for love, is but juftice and gratitude; love for no love, is favour and kindnefs; but love for hatred and enmity, is a moft divine temper, a fteady and immutable goodnefs, that is not to be ftirred by provocation, and fo far from being conquered, that it is rather confirmed by its contrary.

It matters not what a man lofes, if he faves his foul; but if he lofes his foul, it matters not what he faves.

To render good for evil is God-like, to render evil for good is devil-like, to render evil for evil is beaft-like: Which reader do you do?

Pitch upon that courfe of life which is the moft excellent, and cuftom will render it the moft delightful.

Without God's aflifiance we can do

nothing, *John*, xv. 5. 2. *Cor.* iii. 5. and without God's bleſſing, all we do will come to nothing.

Men love the evil in themſelves, yet no man loves it in another; and though a man may be a friend to ſin, yet no body loves the ſinner.

Let integrity be the ballaſt of your ſoul, and virtue the lading; you may be deprived of honours and riches againſt your will, but not of your virtues except you conſent.

Pray often, becauſe you ſin always: Repent quickly, leſt you die ſuddenly: He that repents becauſe he wants power to act, repents not of ſin 'till he forſakes it; and he that wants power to commit his ſin, does not forſake ſin, but ſin forſakes him.

Purify your morning ſoul with private and due devotion; till then, admit no buſineſs. The firſt born of your thoughts are God's, and not yours but by ſacrilledge; therefore think yourſelf not ready to enter on temporal concerns

till you have praiſed him; and he will be always ready to bleſs you.

Bleſſings are little prized while poſſeſſed, but highly eſteemed the very inſtant they are preparing for the flight; bitterly regreted when once they are gone and to be ſeen no more.

There are two ſorts of perſons ſcarce to be comforted, viz. a rich man, when he finds himſelf dying; and a beauty, when ſhe ſees her charms fading.

We are happy in the ſame way God is happy: Or we are miſerable in the ſame way the devil is miſerable. As evil makes miſerable, ſo goodneſs makes happy.

Were men ſenſible of the happineſs that reſults from true religion, the voluptuous man would there ſeek his pleaſure, the covetous man his wealth, and the ambitious man his glory.

If what you have received from God you ſhare to the poor, you thereby gain a bleſſing. But if what you have taken from the poor you give to God, you

purchaſe thereby a curſe; for he that puts the pious uſury, robs the ſpittal to build an hoſpital; and the cry of the one will out plead the prayers of the other.

Giving of alms, is rejected by God, when it is done only to be ſeen of men; or, it is ſo far rejected, as it is tinctured with that principle; for our Saviour told the Phariſees, They had already their reward.

He that fears God truly, ſerves him faithfully, loves him entirely, prays unto him devoutly, and diſtributes to the poor liberally.

The fear of God is the greateſt treaſure of the heart of man; it will be attended with wiſdom, juſtice, peace, joy, refined pleaſures, true liberty, ſweet plenty, and ſpotleſs glory.

Let us always remember God is omnipreſent; if we go up into heaven he is there, if we go down into hell he is there alſo; in the former reigns his

infinite mercy; in the latter, his eternal vengeance.

Take no pleasure in the favour of an ideot, nor in the phrenzy of a lunatic, nor in the phrenzy of a drunkard; make them the objects of your pity, not of your pastime; when you behold them, reflect how much you are beholden to him that suffered you not to be like them; there is no difference between you and them, but God's favour.

It is dangerous to jest with God, death, or the devil; for the first neither can nor will be mocked; the second mocks all men some time or other; and the third puts an eternal sarcasm on those that are too familiar with him.

There is no real felicity for man, but in reforming all his errors and vices, and entering upon a strict and constant course of virtue. This only makes life comfortable, renders death serene and peaceful, and secures, through Christ, eternal joy and blessedness hereafter.

Sin and ſorrow are inſeparable; you cannot let in the one, and ſhut out the other; he that ſwims in ſin, muſt ſink in ſorrow.

Zeal not rightly directed is pernicious, for as it makes a good cauſe better, ſo it makes a bad cauſe worſe.

Learn to overcome yourſelf in all things, for the love of your Creator, and then you ſhall be able to attain to divine knowledge.

The beſt way to keep out wicked thoughts, is always to be employed in good ones; let your thoughts be where your happineſs is, and let your heart be where your thoughts are; ſo though your habitation is on earth, your converſation will be in heaven.

It is the great leſſon of morality, to do as we would be done by, and to love our neighbour as ourſelves.

Juſtinian ſaid that the inſufficiency of human prudence, magnifies the all-ſufficiency of Divine Providence.

Man enjoys all things in himself, that enjoys himself; but he only enjoys himself, that enjoys his God; and he alone enjoys his God, that believes in him.

Piety is the foundation of virtue; where the spring is poluted, the stream cannot be pure; and where the groundwork is not good, the building is not lasting; he does nothing that begins not well; that is only praise worthy, which proceeds from a right principle. Divinity is a better stock than morality to graft on; little can be expected from depraved nature.

Religion is the stay of the weak, the master of the ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Wise Solomon, from the sublimity of his understanding, pronounced this divine aphorism, that to fear God, and keep his commandments, is the whole duty of man.

Never defer the amendment of your life to the laſt hour, becauſe the thief was ſaved; for as that was a precedent that none ſhould deſpair, ſo it was but one example that none ſhould preſume. Deſperation is a double ſin, and final impenitence hath no remiſſion.

He that makes any thing the chiefeſt good, wherein virtue, reaſon, and humanity do not bear a part, can never do the offices of friendſhip, juſtice or liberality.

Virtue is like precious odours, moſt fragrant by being cruſhed: For proſperity beſt diſcovers vice; but adverſity beſt diſcovers virtue.

A good man is influenced by God himſelf, and has a kind of divinity within him.

It is uſually ſeen, that the wiſer men are about the things of this world, the leſs wiſe they are about the things of the next.

The principal point of wiſdom is, to know how to value things juſt as they

deſerve. There is nothing in the world worth being a knave for.

Nobody giving attention to Diogenes, while he diſcourſed of virtue, he fell a ſinging; and every one crowding to hear him, Great Gods! ſaid he, how much more is folly admired than wiſdom.

Nothing is more ridiculous then to be ſerious about trifles, and to be trifling about ſerious matters.

A firm faith, and true honeſty, are not to be forced by neceſſity, or corrupted by reward.

Alexander Severus allowed Chriſtianity out of love to that one precept: Do not that to another, which thou wouldſt not have done to thyſelf.

The Mexicans ſalute their new born infants in this manner; Child thou art come into the world to ſuffer; endure and hold thy peace.

The firſt of all virtues is innocence; the next modeſty. If we banish modeſty out of the world, ſhe carries away

with her half the virtue that is in it.

I am too noble, and of too high a birth (ſaid Seneca) to be a ſlave to my body, which I look upon only as a chain thrown upon the liberty of my ſoul.

O grievous ſtreight! if I look into myſelf, I cannot endure myſelf; if I look not into myſelf, I cannot know myſelf. If I conſider myſelf, my own face affrights me; if I conſider not myſelf, my damnation deceives me. If I ſee myſelf, my horror is intolerble; if I ſee not myſelf death is unavoidable.

A man deſpiſes me; what then; Did he know me more, he would perhaps deſpiſe me more. But I know myſelf better than he can know me; and therefore deſpiſe myſelf more. And though his contempt in this inſtance may be groundleſs, yet in others it would be but too well founded. I will therefore not only bear with but forgive it.

Conſider how much more you often ſuffer from your anger and grief, than

from thoſe very things for which you are angry and grieved.

Nothing can be more unhappy than that man, who ranges every where, ranſacks every thing, digs into the bowels of the earth, dives into other men's boſoms but does not conſider all the while, that his own mind will afford him ſufficient ſcope for inquiry and entertainment, and that the care and improvement of himſelf will give him buſineſs enough.

Why ſhould we not take an enemy for our tutor, who will inſtruct us gratis in thoſe things we knew not before: For an enemy ſees and underſtands more in matters relating to us than our friends do. Becauſe love is blind, but ſpite, malice, ill will, wrath and contempt, talk much, are very inquiſitive and quick ſighted.

Our enemy, to gratify his ill will towards us, acquaints himſelf with the infirmities both of our bodies and minds; ſticks to our faults, and makes

his invidious remarks upon them, and ſpreads them abroad by his uncharitable and ill natured reports. Hence we are taught this uſeful leſſon for the direction and management of our converſation in the world, viz. that we be circumſpect and wary in every thing we ſpeak or do, as if our enemy always ſtood at our elbow, and overlooked our actions.

There is no ſmall courage in men when they ſcorn to deſpair, and wait for a more propitious opportunity. To give up a good cauſe becauſe it wants ſucceſs, is to turn infidel and apoſtate.

If avarice be your vice, yet make it not your puniſhment. Miſerable men commiſerate not themſelves, bowelleſs unto others, and mercileſs unto their own bowels. Let the fruition of things bleſs the poſſeſſion, and think it more ſatisfaction to live richly than die rich. For ſince your good works, not your goods, will follow you: ſince wealth is an appurtenance of life, and no dead

man rich; to famish in plenty, and live poorly to die rich, where but a multiplying improvement in madness, and use upon use in folly.

It is the privilege of human nature above brutes to love those that offend us: In oder to this consider (1.) That the offending party is of kin to you; (2.) That he acts thus, because he knows no better; (3) He may have no design to offend you; (4.) You will both of you be quickly in your graves; but above all, (5.) You have received no harm from him; for your mind or reason is the same it was before.

Riches, honour, power, and the like, which owe all their worth to our false opinion of them, are too apt to draw the heart from virtue. We know not how to prize them; they are not to be judged of by the common vogue, but by their own nature. They have nothing to attract our esteem, but that we are used to admire them; they are not cried up because they are things that

ought to be desired, but they are desired because they are generally cried up.

It was a saying of Aristotle's, that virtue is necessary to the young, to age comfortable, to the poor serviceable, to the rich an ornament, to the fortunate an honour, to the unfortunate a support; that she ennobles the slave, and exalts nobility itself.

There is nothing men are more deficient in, than knowing their own characters. I know not how this science comes to be so much neglected. We spend a great deal of time in learning useless things, but take no pains in the study of ourselves, and in opening the folds and doubles of the heart.

The great God seems to have given that commandment (KNOW THYSELF) to those men more especially, who are apt to make remarks on other men's actions, and forget themselves.

MISCELLANIES.

IT is a noble ſcience to know one's ſelf well; and a noble courage to know how to yield.

No man can be provident of his time that is not prudent in the choice of his company.

A faithful friend that reproveth of errors, is preferable to a deceitful paraſite; the wounds of a friend are more healing than the ſoft words of a flatterer.

A wiſe man valueth content more than riches, and a virtuous mind, rather than great preferment.

A contented mind is more worth than all the treaſure of both the Indies: And he that is maſter of himſelf

in an innocent and homely retreat, enjoys all the wealth and curioſities of the univerſe.

A juſt man ſhould account nothing more precious than his word, nothing more venerable than his faith, and nothing more ſacred than his promiſe.

Time, patience and induſtry, are the three grand maſters of the world, they bring a man the end of his deſires, whereas an imprudent and turbulent murmur, oftentimes turns him out of the way of his propoſed ends.

To think well is only to dream well, but 'tis well doing that perfects the work; for as virtue is the luſtre of action, ſo action is the life of virtue.

By four things is an eſtate kept; firſt, by underſtanding it; ſecondly, by not ſquandering it away before it comes in; thirdly, by frequently reckoning with ſervants; fourthly, by keeping a quarterly audit.

I have ſeen ſome perſons who have had great eſtates left them, to break

their faſt in plenty, dine in poverty, and ſup in infamy.

A ſound faith is the beſt divinity; a good conſcience the beſt law and temperance the beſt phyſic.

One month in the ſchool of affliction will teach you more than the great precepts of Ariſtotle in ſeven years: for you can never judge rightly of human affairs, unleſs you have firſt felt the blows, and found out the deceits of fortune.

There are four good mothers, of whom are often born four unhappy daughters: Truth begets hatred, proſperity pride, ſecurity danger, and familiarity contempt.

When a man draws himſelf into a narrow compaſs, fortune has the leaſt mark at him.

None are ſo invincible as your half witted people, who know juſt enough to excite their pride, but not ſo much as to cure their ignorance.

The ſoul is always buſy; and if it be not exerciſed about ſerious affairs, will ſpend its activity upon trifles.

No man has a thorough taſte of proſperity, to whom adverſity never happened.

The Dutch have a good proverb, Thefts never enrich, alms never impoveriſh, prayers hinder no work.

There are none that fall ſo unpitied, as thoſe that have raiſed themſelves upon the ſpoils of the public.

He that follows nature is never out of his way. Nature is ſometimes ſubdued but ſeldom extinguiſhed.

Civility is a kind of charm that attracts the love of all men; and too much is better than to ſhew too little.

He hath made a good progreſs in buſineſs that hath thought well of it beforehand. Some do firſt, and think afterwards.

It is better to ſuffer without a cauſe, than that there ſhould be cauſe for our ſuffering.

It is difficult for a man to have ſenſe, and be a knave: A true and ſolid genius conducts to order, truth, and virtue.

If a man cannot find eaſe within himſelf, it is to little purpoſe to ſeek it any where elſe.

The way to live eaſy is to mind our own buſineſs, and leave others to take care of theirs.

Do not return the temper of ill natured people upon themſelves, nor treat them as they do the reſt of mankind.

When people treat you ill, and ſhew their ſpite and ſlander you, enter into their little ſouls, go to the bottom of them, ſearch their underſtandings, and you will ſoon ſee, that nothing they may think or ſay of you need give you one troubleſome thought.

If any man with approbrious language objects to your crimes you know nothing of, you ought to inquire into the cauſes or reaſons of ſuch falſe accu-

ſations; whereby you may learn to take heed for the future, leſt you ſhould unwarily commit thoſe offences which are unjuſtly imputed to you.

If any one ſpeak evil of you, flee home to your own conſcience, and examine your heart; if you be guilty, it is a juſt correction; if not guilty, it is a fair inſtruction; make uſe of both; ſo ſhall you diſtil honey out of gall, and out of an open enemy, make a ſecret friend.

It is ſometimes a hard matter to be certain, whether you have received ill uſage or not; for men's actions oftentimes look worſe than they are; and we muſt be thoroughly informed of a great many things before we can rightly judge.

It is not things, but men's opinions of things that diſturb them. Things do not touch the mind, but ſtand quietly without; the vexation comes from within, from our ſuſpicions only.

Nothing can be a greater inſtance of wiſdom and humanity, than for a man to bear ſilently and quietly the follies and revilings of an enemy; taking as much care not to provoke him as he would to ſail ſafely by a dangerous rock.

Let us carefully obſerve thoſe good qualities wherein our enemies excel us, and endeavour to excel them, by avoiding what is faulty, and imitating what is excellent in them.

If any one can convince me that I am wrong in any point of ſentiment or practiſe, I will alter it with all my heart: For it is truth I ſeek, and that can hurt nobody. It is only perſiſting in error or ignorance that can hurt us.

Remember that true fortitude ſurmounts all difficulties; and that you cannot paſs into the temple of honour but through that of virtue.

We can make choice of our meats, why not of our words too? We can examine what goes into our mouths,

and why not what comes out of them as well? For the latter is more dangerous in a family than the former in the ſtomach.

The greateſt puniſhment of an injury is the conviction of having done it, and no man ſuffers more than he that is turned over to the pain of repentance.

Learn not to judge too raſhly of any one, either in reſpect to good or evil, for both are dangerous.

Knowledge will ſoon become folly, when good ſenſe ceaſes to be its guardian.

It is for young men to gather knowledge, and for old men to uſe it; and aſſure yourſelf, that no man gives a fairer account of his time, than he that makes it his daily ſtudy to make himſelf better.

It is not ſo very difficult for men to know themſelves, if they took but proper pains to inquire into themſelves; but they are more ſolicitous to be

thought what they ſhould be, than really careful to be what they ought to be.

Uſe law and phyſic only in caſes of neceſſity; they that uſe them otherwiſe, abuſe themſelves into weak bodies and light purſes; they are good remedies, bad buſineſſes, and worſe recreations.

The true felicity of life is to be free from perturbations, to underſtand our duties towards God and man, to enjoy the preſent without any anxious dependence upon the future, not to muſe ourſelves with either hopes or fears, but to reſt ſatisfied with what we have, which is abundantly ſufficient; for he that is ſo wants nothing.

If length of days be thy portion, make it not thy expection. Reckon not upon long life; think every day the laſt, and live always beyond thy account.

Happy is he who not being the ſlave of another, has not the fooliſh ambition of making another his ſlave.

It is not health, nobility or riches, that can juſtify a wicked man; nor is it the want of all theſe that can diſcredit a good one.

We ſhould manage ourſelves with regard to our fortune, as we do with regard to our health; when good, enjoy and make the beſt of it; when ill, bear it patiently, and never take ſtrong phyſic, without an abſolute neceſſity.

Idleneſs is the womb or fountain of all wickedneſs; for it conſumes and waſtes the riches and virtues we have already, and diſenables us to get thoſe we have not.

It matters not from what ſtock we are deſcended, ſo long as we have virtue; for that alone is true nobility.

No men are ſo oft in the wrong, as thoſe who pretend to be always in the right.

It is beſt for every man to be content with his own condition, ſince deſtiny diſtributes the employments of the world

among men, by rules into which we cannot penetrate.

This world is like a lottery, wherin we muſt expect to meet with many unlucky chances.

There is no man that viſits the world but will be put ſometimes to ſtraits and honeſt ſhifts; neceſſity teaches wiſdom, while proſperity makes fools.

Sweet is the look of ſorrow for an offence, in a heart determined never to commit it more!—Upon that altar only could I offer up my wrongs.

Honour thy father with thy whole heart, and forget not the ſorrows of thy mother:—How canſt thou recompenſe them the things that they have done for thee?

It is uſual with God to retaliate men's diſobedience to their parents in kind: Commonly our own children ſhall pay us home for it. I have read in a grave author, of a wicked wretch, that dragged his father along the houſe; the father begged of him not to draw

him beyond ſuch a place, for, ſaid he, "I dragged my father no farther." This was a ſad, but juſt retribution of God.

Reproof ſhould not exhauſt its power upon petty failings; let it watch diligently againſt the incurſion of vice, and leave foppery and futility to die of themſelves.

MISCELLANEOUS REFLECTIONS.

Extracted from the Works of the late

SAMUEL JOHNSON, L. L. D.

THERE is an inconſiſtency in anger, very common in life; which is, that thoſe who are vexed to impa-

tience, are angray to ſee others leſs diſturbed than themſelves; but when others begin to rave, they immediately ſee in them what they could not find in themſelves, the deformity and folly of uſeleſs rage.

It very ſeldom happens to a man that his buſineſs is his pleaſure. What is done from neceſſity, is ſo often to be done when againſt the preſent inclination, and ſo often fills the mind with anxiety, that an habitual diſlike ſteals upon us, and we ſhrink involuntarily from the remembrance of our taſk. This is the reaſon why almoſt every one wiſhes to quit his employment:—He does not like another ſtate, but is diſguſted with his own.

Advice is offenſive, not becauſe it lays us open to unexpected regret, or convicts us of any fault which has eſcaped our notice, but becauſe it ſhews that we are known to others as well as ourſelves; and the officious monitor is perſecuted with hatred, not becauſe his

accuſation is falſe, but becauſe he aſſumes the ſuperiority which we are not willing to grant him, and has dared to detect what we deſire to conceal.

If we would have the kindneſs of others, we muſt endure their follies. He who cannot perſuade himſelf to withdraw from ſociety, muſt be content to pay a tribute of his time to a multitude of tyrants. To the loiterer, who makes appointments which he never keeps—to the conſulter, who aſks advice which he never takes—to the boaſter, who bluſters only to be praiſed—to the complainer, who whines only to be pitied—to the protector, whoſe happineſs is to entertain his friends with expectations, which all but himſelf know to be vain—to the economiſt, who tells of bargains and ſettlements—to the politician, who predicts the fate of battles and breach of alliances—to the uſurer, who compares the different funds; and to the talker, who talks only becauſe he loves to be talking.

To get a name can happen but to few. A name, even in the moſt commercial nation, is one of the few things which cannot be bought—it is the free gift of mankind, which muſt be deſerved before it will be granted, and is at laſt unwillingly beſtowed.

The main of life is compoſed of ſmall incidents and petty occurrences, of wiſhes for objects not remote, and grief for diſappointments of no fatal conſequence: Of inſect vexations, which ſting us and fly away; and impertinencies which buz awhile about us, and are heard no more. Thus a few pains, and a few pleaſures, are all the materials of human life; and of theſe the proportions are partly allotted by Providence, and partly left to the arrangement of reaſon and choice.

He that waits for an opportunity to do much at once, may breathe out his life in idle wiſhes, and regret, in the laſt hour, his uſeleſs intentions and barren zeal.

In general, thoſe parents have moſt reverence, who moſt deſerve it; for he that lives well cannot be deſpiſed.

Nature makes us poor only when we want neceſſaries, but cuſtom gives the name of poverty to the want of ſuperfluities.

Pride is ſeldom delicate, it will pleaſe itſelf with very mean advantages; and envy feels not its own happineſs, but when it may be compared with the miſery of others.

Peeviſhneſs, though ſometimes it ariſes from old age, or the conſequence of ſome miſery, it is frequently one of the attendants on the proſperous, and is employed by inſolence, in exacting homage; or by tyranny in harraſſing ſubjection. It is the offspring of idleneſs, or pride; of idleneſs, anxious for trifles, or pride, unwilling to endure the leaſt obſtruction of her wiſhes. Such is the conſequence of peeviſhneſs; it can be borne only when it is deſpiſed.

Combinations of wickedneſs would overwhelm the world, by the advantage which licentious principles afford, did not thoſe who have long practiſed perfidity, grow faithleſs to each other.

To be of no church, is dangerous. Religion, of which the rewards are diſtant, and which is animated only by faith and hope, will glide by degrees out of the mind, unleſs it be invigorated, and reimpreſſed by external ordinances, by ſtated calls to worſhip, and the ſalutary influence of example.

To tell our own ſecrets is generally folly, but that folly is without guilt. To communicate thoſe with which we are entruſted, is always treachery, and treachery for the moſt part combined with folly.

Malevolence to the clergy is ſeldom at a great diſtance from irreverence to religion.

In ſolitude, if we eſcape the example of bad men, we likewiſe want the counſel and converſation of the good.

Suſpicion is no leſs an enemy to virtue than to happineſs. He that is already corrupt, is naturally ſuſpicious; and he that becomes ſuſpicious, will quickly be corrupt.

Idle and indecent applications of ſentences taken from ſcripture, is a mode of merriment which a good man dreads for its profaneneſs, and a witty man diſdains for its eaſineſs and vulgarity.

Many men miſtake the love for the practice of virtue, and are not ſo much good men, as the friends of goodneſs.

Succeſs and miſcarriage have the ſame effects in all conditions. The proſperous are feared, hated, and flattered; and the unfortunate avoided, pitied, and deſpiſed.

To dread no eye, and to ſuſpect no tongue, is the great prerogative of innocence; an exemption granted only to invariable virtue. But guilt has always its horrors and ſolicitudes; and to make it yet more ſhameful and deteſtable, it is doomed often to ſtand in

awe of thoſe to whom nothing could give influence, or weight, but their power of betraying.

To know the world is neceſſary, ſince we were born for the help of one another; and to know it early is convenient, if it be only that we may learn early to deſpiſe it.

Youth is of no long duration; and in maturer age, when the enchantments of fancy ſhall ceaſe, and phantoms of delight dance no more about us, we ſhall have no comforts but the eſteem of wiſe men, and the means of doing good. Let us therefore ſtop, whilſt to ſtop is in our power. Let us live as men, who are ſometime to grow old, and to whom it will be the moſt dreadful of all evils, to count their paſt years by follies, and to be reminded of their former luxuriance of health, only by the maladies which riot has produced.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hope, as he de-

clines into imbecility, and feels pains and ſorrows inceſſantly crowding upon him, falls into a gulph of bottomleſs miſery, in which every reflection muſt plunge him deeper, and where he finds only new gradations of anguiſh and precipices of horror.

He that would paſs the latter parts of his life with honour and decency, muſt, when he is young, conſider that he ſhall one day be old, and remember, when he is old, that he has once been young.

To do the beſt can ſeldom be the lot of man; it is ſufficient, if, when opportunities are preſented, he is ready to do good. How little virtue could be practiſed if beneficence were to wait always for the moſt proper objects, and the nobleſt occaſions;—occaſions that may never happen, and objects that may never be found.

The great diſturbers of our happineſs in this world, are our deſires, our griefs, and our fears; and to all theſe

the conſideration of mortality is a certain and adequate remedy. "Think (ſays Epictetus) frequently on poverty, baniſhment, and death, and thou wilt never indulge violent deſires, or give up thy heart to mean ſentiments.

Frugality may be termed the daughter of prudence, the ſiſter of temperance, and the parent of liberty.

He that is extravagant, will quickly become poor, and poverty will enforce dependance, and invite corruption. It will almoſt always produce a paſſive compliance with the wickedneſs of others, and there are few who do not learn by degrees to practiſe thoſe crimes which they ceaſe to cenſure.

Perhaps every man may date the predominance of thoſe deſires that diſturb his life, and contaminate his conſcience, from ſome unhappy hour, when too much leiſure expoſed him to their incurſions; for he has lived with little obſervation, either to himſelf, or

others, who does not know, that to be idle is to be vicious.

There are ſaid to be pleaſures in madneſs, know only to madmen. There are ertainly miſeries in idleneſs, which the idler can only conceive.

No man is ſo open to conviction as the idler; but there is none on whom it operates ſo little.

The drunkard, for a time, laughs over his wine—the ambitious man triumphs in the miſcarriage of his rival; but the captives of indolence have neither ſuperiority nor merriment.

There are ſome that profeſs idleneſs in it's full dignity; who call themſelves the Idle, as Buſiris, in the play, calls himſelf the proud; who boaſt that they do nothing, and thank their ſtars that they have nothing to do; who ſleep every night till they can ſleep no longer, and riſe only that excerciſe may enable them to ſleep again; who prolong the reign of darkneſs by double curtains, and never ſee the ſun, but to tell him

how they hate his beams; whose whole labour is to vary the postures of indolence; and whose day differs from their night, but as a couch, or chair, differs from a bed.

To hear complaints with patience, even when complaints are vain, is one of the duties of friendship: And though it must be allowed, that he suffers most like a hero who hides his grief in silence, yet it cannot be denied, that he who complains acts like a man—like a social being, who looks for help from his fellow creatures.

No one ought to remind another of misfortunes of which the sufferer does not complain, and which there are no means proposed of alleviating. We have no right to excite thoughts which necessarily give pain, whenever they return, and which perhaps might not have revived but by absurd and unseasonable compassion.

Diffidence may check resolution, and obstruct performance; but com-

penſates its embarraſſments by more important advantages: It conciliates the proud, and ſoftens the ſevere; averts envy from excellence, and cenſure from miſcarriage.

The folly of allowing ourſelves to delay what we know cannot be finally eſcaped, is one of the general weakneſſes, which in ſpite of the inſtruction of moraliſts, and the remonſtrances of reaſon, prevail to a greater or leſs degree in every mind: Even they who moſt ſteadily withſtand it, find it, if not the moſt violent, the moſt pertinacious of their paſſions, always renewing its attacks, and though often vanquiſhed, never deſtroyed.

ON SLANDER.
BY STERNE

HOW frequently is the honesty and integrity of a man disposed of by a smile or shrug!—how many good and genrous actions have been sunk into oblivion by a distrustful look, or stampt with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper!

Look into companies of those whose gentle natures should disarm them, we shall find no better account.—How large a portion of chastity is sent out of the world by distant hints—nodded away and cruelly winked into suspicion, by the envy of those who are past all temptation of it themselves! How often does the reputation of a helpless creature bleed by a report—which the party, who is at the pains to propagate

it beholds with much pity and fellow-feeling—that ſhe is heartily ſorry for it—hopes in God it is not true: However, as Archbiſhop Tillotſon wittily obſerves upon it, is reſolved, in the mean time, to give the report her paſs, that at leaſt it may have fair play to take its fortune in the world—to be believed or not, according to the charity of thoſe into whoſe hands it ſhall happen to fall!

So fruitleſs is this vice in variety of expedients, to ſatiate as well as diſguiſe itſelf. But if theſe ſmoother weapons cut ſo ſore—what ſhall we ſay of open and unbluſhing ſcandal—ſubjected to no caution, tied down to no reſtraints!

If the one, like an arrow ſhot in the dark, does nevertheleſs ſo much ſecret miſchief,—this, like the peſtilence, which rageth at noon day, ſweeps all before it, levelling without diſtinction, the good and the bad; a thouſand fall beſide it, and ten thouſand on its right hand;—they fall—ſo rent and torn in

this tender part of them, ſo unmercifully butchered, as ſometimes never to recover either the wounds—or the anguiſh of heart which they have occaſioned.

SEDUCTION—BY THE SAME.

HOW abandoned is that heart which bulges the tear of innocence, and is the cauſe—the fatal cauſe of overwhelming the ſpotleſs ſoul, and plunging the yet untainted mind into a ſea of ſorrow and repentance!—Though born to protect the fair, does not man act the part of a Demon—firſt alluring by his temptations, and then triumphing in his victory?—When villany gets the aſſendency, it ſeldom leaves the wretch 'till it has thoroughly polluted him.

SCEPTICISM AND INFIDELITY.

THERE never was any man so insensible not to perceive a Deity throughout the ordinary course of nature, though many have been so obstinately ungrateful as not to confess it.

However abandoned some men may have lived to vice and irreligion, yet scarce ever one died a real atheist; for, notwithstanding their wicked course of life might make them often wish there was no Deity, yet upon their death beds they have acknowledged their infidelity, and not only feared, but believed the identity of such a Being.

We are fallen into an age of vain philosophy (as the Apostles calls it) and so desperately over run with drolls and sceptics, that there is hardly any thing so certain and so sacred, that is not exposed to question or contempt.

Practical atheism has always been the grand support of speculative; and deservedly esteemed no less dangerous in its tendency and effects.

I can hardly think that man to be in his right mind, said Cicero, who is destitute of religion.

Cicero hath observed, that no kind of men are more afraid of God, than such as pretend not to believe his being.

The impossibility of proving there is no God, is a demonstration that there is one.

When a man jests upon religion, or declares it is indifferent what religion we are of, it is most certain, that himself is of no religion at all.

It is certain there never was a man who said there was no God, but he wished it first.

It has been rightly observed, that in one point the atheist is the most credulous man in the world, who believes the universe to be the production of chance.

As folly and inconſiderateneſs are the foundation of infidelity, the great pillars and ſupport of it are, either a vanity of appearing wiſer than the reſt of mankind, or an oſtentation of courage in deſpiſing the terrors of another world, which have ſo great an influence on what they call weaker minds; or an averſion to a belief that muſt cut them off from many of thoſe pleaſures they propoſe to themſelves, and fill them with remorſe for many of thoſe they have already taſted.

An atheiſt is the moſt vain pretender to reaſon in the world: The whole ſtrength of atheiſm conſiſts in contradicting the univerſal reaſon of mankind. They have no principles, nor can have any; and therefore they can never reaſon, but only confidently deny and affirm.

To make up a confirmed atheiſt, there muſt be a continued ſeries of the moſt reſolute oppoſition to all ſound reaſon, conſcience, conſideration, and

all degrees of moral virtue, with whatſoever elſe illuſtrates the true digniny of our nature.

The learned earl of Northampton being troubled with atheiſtical ſuggeſtions, put them off this way, viz. If I could give any account how myſelf, or any thing elſe, had a being without God; how there came ſo uniform and ſo conſtant a conſent of mankind, of all ages, tempers, and educations (otherwiſe differing ſo much in their apprehenſions) about the being of God, the immortality of the ſoul, and religion; in which they could not likely either deceive ſo many, or, being ſo many, could not be deceived, I could be an atheiſt.

They have gained a great prize indeed, ſaid Cicero, who have perſuaded themſelves to believe, that, when death comes, they ſhall utterly periſh! What comfort is there—what is there to be boaſted of, in that opinion? If in this I err, ſays he, that I think the ſouls of

men immortal, I err with pleaſure; nor will I ever, whilſt I live, be forced out of an opinion which yields me ſo much delight.

If we believe that God is, and act conſonantly, we ſhall be ſafe, if he be not; and eternally happy, if he be: Whereas if we believe that he is not, we are ſure to be miſerable for ever, if he be; and are only ſafe from being miſerable for ever, if he be not.

While we are in this life, our beſt and ſecureſt condition is expoſed to a world of ſad and uncomfortable accidents, which we have neither the wiſdom to foreſee, nor the power to prevent: And where ſhall we find relief, if there be no God.

They that deny a God, deſtroy man's nobility; for certainly man is of kin to the beaſts by his body; and, if he be not of kin to God by his ſpirit, he is an ignoble creature.

'Tis a certain maxim, that ſuch perſons as take themſelves out of God's

protection are always at a loss, and know not how to dispose of themselves.

Death and Eternity.

A CONSTNT fear of death, joined to a continual anxiety for the preservation of life, vitiates all the relishes of it, and casts a gloom over the whole face of nature, as it is morally impossible we should take any real delight in that which we every moment of our lives are in dread of losing,

By making the thoughts of death familiar to us, it greatly helps to take off that terrible appearance in which it is viewed by vulgar minds.

Death is feared and shuned by the wicked, as a rock which they are every moment of their lives in the utmost

anxieties to avoid; but to the good man, it is viewed with a pleaſing aſpect, as the harbour of peace and eternal happineſs, which he ſoon hopes to arrive at.

The gate which leads to eternal life is a ſtraight gate, therefore we ſhould fear; but bleſſed be God, it is an open gate, therefore we may hope.

Woes make the ſhorteſt time ſeem long, and joys make the longeſt time ſeem ſhort. Oh, eternity, eternity is that which makes woes woes, and joys joys indeed! *Matt.* xxv. 46.

My life is full of miſery, and I have but a few days to live: Happy miſeries that end in joy; happy joys that have no end; happy end that ends in eternity.

Prepare to part with life willingly; ſtudy more how to die than how to live. If you would live till you are old, live as if you were to die when you are young.

The horror with which ſome men entertain thoughts of death, and the uncertainty of its approach, fill a melancholy mind with innumerable apprehenſions, and conſequently diſpoſe it to groundleſs prodigies and predictions; for as it is the chief concern of wiſe men to retrench the evils of life, by reaſonings of philoſophy; ſo it is the employment of fools to multiply them, by ſentiments of ſuperſtition.

What doſt thou ail? O mortal man! or to what purpoſe is it to ſpend thy life in groans and complaints, under the apprehenſions of death? Where are thy paſt years and pleaſures? Are they not vaniſhed and loſt in the flux of time, as if thou hadſt put water into a ſieve? Bethink thyſelf then of a retreat, and leave the world with the ſame content and ſatisfaction as thou wouldeſt do a plentiful table, and a jolly company upon a full ſtomach.

In ſome caſes it requires more courage to live than to die. He that is not

prepared for death ſhall be perpetually troubled, as well with vain apprehenſions as with real dangers! but the important point is, to ſecure a well grounded hope of a bleſſed immortality.

All things have their ſeaſons; they begin, they increaſe, and they die: The heavens and the earth grow old, and are appointed their periods. That which we call death, is but a pauſe for ſuſpenſion; and in truth a progreſs to life, only our thoughts look downwards upon the body, and not upwards upon things to come. All things under the ſun are mortal; cities, empires, and the time will come, when it ſhall be a queſtion where they are, and perchance whether they had a being or no. Some will be deſtroyed by war, others by luxury, fire, inundations, earthquakes: Why then ſhould it trouble me to die, as a forerunner of an univerſal diſſolution.

What providence has made neceſſary, human prudence ſhould comply with cheerfully; as there is a neceſſity of

death, so that necessity is equal and invincible; none can complain of that which every man must suffer as well as himself; it is but a submission to the lot, which the whole world has suffered that is gone before us, and so must they also who succeed us.

There are two things of great importance to us, viz. to live well; and, second, to die well: To live as we should, and to die as we would; to live according to God's directions, and to die according to our own heart's desire.

Let us all so order our conversation in the world, that we may live, when we are dead, in the affections of the best, and leave an honourable testimony in the consciences of the worst. Let us oppress none; do good to all; that we may say when we die, as good Ambrose did, I am neither ashamed to live, nor afraid ro die.

Death is no more than a turning us over from time to eternity; it leads to

immortality; and that is recompenſe enough for ſuffering of it.

The way to bring ourſelves with eaſe to a contempt of the world, is to think daily of leaving it.

It is this makes us averſe to death, that it tranſlates us to things we are unacquainted with, and we tremble at the thought of thoſe things that are unknown to us. We are naturally afraid of being in the dark, and death is a leap in the dark.

How miſerable is that man, that cannot look backward but with ſhame, nor forward without terror! What comfort will his riches afford him in his extremity; or what will all his ſenſual pleaſures, his vein and empty titles, robes, dignities and crowns avail him, in the day of his diſtreſs?

Beauty is a flower which ſoon withers; health changes, and ſtrength abates; but innocency is immortal, and a comfort both in life and death. The young may die ſhortly; but the aged cannot live long; green fruit may be

plucked off, or ſhaken down; but the ripe will fall of itſelf.

You are juſt taking leave of the world, and have you not yet learned to be friends with every body? And that to be an honeſt man, is the only way to be a wiſe one?

To neglect at any time preparation for death, is to ſleep on our poſt at a ſiege, but to omit it in old age, is to ſleep at an attack.

Death, ſays Seneca, falls heavy upon him who is too much known to others, and too little to himſelf.

It is remarkable that death increaſes our veneration for the good, and extenuates our hatred of the bad.

Riches profit nothing in the day of wrath: But a conſciouſneſs of well doing will refreſh our ſouls even under the very pangs of death.

We need not care how ſhort our paſſage out of this life is, ſo it be ſafe: Never any traveller complained, that he came too ſoon to his journey's end.

The time is near, when the great and the rich muſt leave his land and his well built houſe; and of all the trees of his orchards and woods, nothing ſhall attend him to his grave, but oak for his coffin, and cypreſs for his funeral.

Our decays are as much the work of nature, as the firſt principles of our being. We die as faſt as we live. Every moment ſubtracts from our duration on earth, as much as it adds to it.

A little while is enough to view the world in: Nature treads in a circle, and has much the ſame face through the whole courſe of eternity: Live well and make virtue thy guide; and then let Death come ſooner or later, it matters not.

When ſocrates was told by a friend, that the judges had ſentenced him to death: And hath not nature, ſaid he, paſſed the ſame ſentence upon them?

Death bed charities (ſays Dr. Sherlock) are too like a death bed repentance; Men ſeem to give their eſtates

to God and the poor, juſt as they part from their ſins, when they can keep them no longer.

The ſelf murderer ends his days in an act of abominable iniquity which he can never repent of.

Cardinal Wolſey, one of the greateſt miniſters of ſtate that ever was, poured forth his ſoul in theſe ſad words: Had I been as dilligent to ſerve my God, as I have been to pleaſe my King, he would not have forſaken me now in my grey hairs.

Cardinal Mazarine having made religion wholly ſubſervient to the ſecular intereſt, diſcourſing one day with a Sorbon Doctor concerning the immortality of the ſoul, and a man's eternal ſtate, ſaid weeping, O my poor ſoul, whether wilt thou go? And afterwards ſeeing the Queen mother, ſaid to her, Madam your favours undid me; and, were I to live my time again, I would be a Capuchin rather than a Courtier.

Sir Philip Sidney left this his laſt farewell among his acquaintances; Govern your will and affections by the will and word of your Creator: In me behold the end of this world, and all its vanities.

It is ſaid, when the Prince of the Latin Poets was aſked by his friend, why he ſtudied ſo much accuracy in the plan of his poem, the propriety of his characters, and the purity of his diction; he replied, In æternum pingo, I am writing for eternity. What more weighty conſideration to juſtify and enforce the utmoſt vigilance and circumſpection of life, than this; In æternum vivo, I am living for eternity!

Xerxes, King of Perſia, on review of his numerous army, in which were eleven hundred thouſand men, conſidering that within an hundred years ſo many brave captains and ſoldiers muſt be rotting in their graves, was moved with compaſſion and wept.

Cato, the ſenator, being aſked a queſtion concerning death, ſaid, ſhould God grant me ſuch a boon, as to become young again, I ſhould ſeriouſly refuſe it, neither doth it trouble me to have lived, becauſe I lived well; nor do I fear to die, being to leave not my houſe by it, but my inn.

SHORT

MISCELLANEOUS SENTENCES:

ALPHABETICALLY DIGESTED;

Which may be eaſily retained in the Memories of YOUTH.

A GREAT man will not trample upon a worm, nor ſneak to an emperor.

A divided family can no more ſtand, than a divided commonwealth.

A fault once denied is twice committed.

A good name is rather to be choſen than great riches.

A covetous man is a dog in a wheel that roaſteth meat for others.

A joke never gains over an enemy, but often loſeth a friend.

A little wealth will ſuffice us to live well, and leſs to die happily.

A little wrong done to another, is a great wrong done to ourſelves.

A lie has no leg, but a ſcandal has wings.

A man's folly ought to be his greateſt ſecret.

A man that breaks his word, bids others be falſe to him.

A man had better be poiſoned in his blood, than in his principles.

A nod for a wiſe man, and a rod for a fool.

A penny ſaved is a penny got.

Backbiting oftner proceeds from pride than malice.

Bachelors wives, and maids children are well taught.

Better is a portion in a wife, than with a wife.

Borrow not too much upon time to come.

Bought wit is beſt, but may coſt too much.

Children have wide ears and long tongues.

Confine your tongue, or elſe it will
onfine you.

Death hath nothing terrible in it,
ut what life hath made ſo.

Debt is the worſt poverty.

Every bodies buſineſs is nobody's
uſineſs.

Every moment of time is a monu-
ient of mercy.

Face to face the truth comes out.

From fame to infamy is a beaten road.

Gaming, like a quickſand, ſwallows
p a man in a moment.

Give things their right colour, not
arniſh them over with a falſe gloſs.

Gratitude preſerves old friendſhip,
nd procures new.

Have not thy cloak to make, when
begins to rain.

He is unworthy to live, who lives
ly for himſelf.

If nobody takes notice of our faults
: eaſily forget them ourſelves.

If you can ſay no good, ſay no ill of your neighbours.

If you would know the value of money, firſt earn it.

Juſt praiſe is only a debt, but flattery is a preſent.

Keep your ſhop; and your ſhop will keep you.

Learn both how to receive, and to refuſe a favour.

Life is half ſpent, before we know what it is.

Little ſaid is ſoon amended.

Make other men's ſhipwrecks thy ſea marks.

Men can better ſuffer to be denied, than to be deceived.

Neither believe raſhly, nor reject obſtinately.

Never wade in unknown waters.

Never wiſh a thing done, but do it.

Neither look out far for troubles, nor be entirely unprovided for them.

No man is wise, or safe, but he that is honest.

Of all virtuous works, the hardest is to be humble.

One often repents of saying too much, but seldom of saying too little.

Once well done is twice done.

Our remembering an injury, often does us more hurt than receiving it.

Our virtues would be proud, if our vices whip'd them not.

Pardon all where there's either sign of repentence or hope of amendment.

Plain dealing is a jewel; but they that wear it are out of fashion.

Prepare for sickness in health, and for old age in youth.

Quick at meet quick at work.

Remember always your end, and that lost time never returns.

Rolling stones gather no moss.

Scorn affronts; let dogs bark and asses kick.

Sell not virtue to purchaſe wealth.

Sins and debts are always more than we think them to be.

That is done ſoon enough which is done well enough.

The prodigal robs his heir the miſer robs himſelf.

To err is human; to forgive divine.

Time like money, may be loſt by unſeaſonable avarice.

Uſe temporal things; but deſire eternal

Uſe the means, and truſt to God for the bleſſing.

Vain glory bloſſoms but never bears.

Value thy conſcience more than thy gold.

Where too many irons are in the fire, ſome of them will either cool or burn.

Worldly joys end in ſorrow; godly ſorrows end in joy.

THE END.